ZIONS HERALD

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MAY 8, 1946

FOR THIS WEEK'S THINKING

DANTE WAS A PROTESTANT. By the minister of St. Paul's Italian Church, East Boston, Mass.

LET'S GIVE OUR MINISTERS A CHANCE, says Calvin T. Ryan, a professor at State Teachers College, Kearney, Neb.

MONEY IN THE MINORITIES; a layman from Pasadena, Calif., expresses an interesting viewpoint.

Army Chaplain Robert C. Leslie discovers New Zealand Methodism.

DEMOCRACY IN ACTION; Mrs. Alexander Stewart, executive secretary, Women's Committee to Oppose Conscription, appeals for Christian social action.

FOR LAYMEN ONLY; the beginning of what we hope will be a long and interesting correspondence.

PLUS NEWS STORIES, TIMELY EDITORIALS, and COMMENTS FROM OUR READERS.

READERS WRITE

Watch What We Print

"I am sorry you published in ZIONS HERALD that bitter attack on the King James' Version of the Holy Scriptures as contained in *The Carillon,* Trinity Methodist Church, Springfield, Mass.

"The twenty-third Psalm, the Sermon on the Mount, the fourteenth of John, and other precious chapters may be 'incorrect,' 'not a true interpretation,' 'archaic in style' and 'difficult and heavy to read,' but they will live on in the very words of the King James' Version after *The Carillon* is only a memory.

"Please, Mr. Editor, watch what you print!"

(Rev.) C. W. S. BECKER,
Schenectady, N. Y.
Retired, Troy Conference

Kagawa

"The article by Hugh Deane on 'Toyohiko Kagawa: Japan's Lost Leader' reproduced in ZIONS HERALD of April 10th by permission of the Unitarian *Christian Register,* is such a tissue of half truths and skilful perversion as to make appraisal difficult. For the fair-minded, however, a warning should be raised lest we permit ourselves to be victimized by forces purporting to be democratic and Christian, but falling seriously short of the spirit and ethic of Jesus, in an effort to smear Kagawa in the same manner as Martin Niemöeller's fair name was besmirched following Germany's capitulation to Russia, Britain and the United States, and perhaps for the same reason.

"To get perspective on the author of this article it may be well to cite a few of his immoderate judgments concerning Kagawa, or those he quotes from others of doubtful acquaintance with him: 'renegade . . . tainted with the most reactionary concepts . . . altogether unfit . . . warm ally of the government . . . most valuable ally against the rising discontent of the workers and peasants . . . wedded to the ideology of feudalism and ultranationalism, etc., etc.'

"Here let it be noted that Kagawa is spoken of later in the article as 'one of the right wing of the Social Democrat party . . . now at odds over the question of retaining the emperor and over the issue of joining the Communists in a united front.' Now, frankly, to some who know both Kagawa and Japan this position is preferable from the viewpoint of the Christian church to that of the other wing of this obviously proletarian party which Journalist Deane seems to prefer. For, let it be observed, this party, in which Kagawa has been a leader for about twenty years among the farmers, laborers and fishermen of Japan, is now the second in power in the newly elected Diet, and stands midway between the more conservative liberals' which Mr. Deane abhors and the more radical parties which met no large approval at the hands of the electorate in the recent naton-wide ballot.

"Now let us glimpse certain glaring inaccuracies in Mr. Deane's observations; not particularly important perhaps, but adding significance to the tenor of his report. 'Mr. Kagawa's return from America,' for instance, was in August of 1941, rather than in 1940, as the journalist indicates. He was, indeed, 'arrested' and was kept in custody for some time rather than 'soon released' as Mr. Deane observes. As to whether 'he was never again molested,' as the article affirms, we can only put along-side Reporter Deane's statement the affirmation of Dr. L. S. Albright, secretary of the International Missionary Council that 'Kagawa was (again) arrested for questioning in 1943' and the assertion of the four American churchmen who met and talked with Kagawa and other Japanese Christians last October that 'having earned the suspicion of the police, he was allowed to preach only in his own pulpit.' Concerning the things Kagawa is alleged to have spoken and written about America during the war, perhaps only time and his own conscience in the perspective of peace will tell. That Kagawa was influenced by the prevalent war psychology in his own land, by isolation from the rest of the world and by the racial aspects of the struggle as seen by many Asiatics, may be readily admitted by all who honestly search their own souls for evidence of what the war did to our own American minds. When this approach is taken one can understand and even sympathize with a spirit which criticized, rather than *attacked* as Mr. Deane pu it, 'the Christian countries for bombin peoples and areas where they sent their mi sionaries to preach the Gospel and slaughtere the sons of God whom their missionari baptize.' As to 'never mentioning Japane bombings,' is not Kagawa on record for a time in apology to China for the aggressic of Japan's militarists?

"Then let us look briefly at Kagawa's att tude regarding the Emperor of Japan. Th words quoted by Mr. Deane were obvious a translation from the Japanese languag Anyone familiar with translation from la guages not derivitively related to the mediu desired, is aware what variation may resu from differing viewpoints in translatio Though unacquainted with the original the article cited from the Japanese magazir *Shinsei,* I myself can readily see from th English translation quoted by Mr. Dean First, that Kagawa would never have said i English what the translation makes him sa and, second, that a different choice of En lish words to express certain ideas which recognize as probably Kagawa's would giv a very different meaning to the sentenc quoted. For instance, one wonders just wha Japanese words Kagawa used to affirm th Emperor's 'divine power of selection.' Eve a beginner in Japanese knows that Christia in Japan have been painstaking to use diffe ent words to express reverence for the In perial Household from those employed i worship of the Christian God.

"As to the wisdom of Kagawa's high r gard for the Emperor as the 'center of autho ity in Japan' there may be honest differenc of opinion, though it is significant that bot American military authorities and the Ame ican churchmen previously referred to seer more to agree with Mr. Kagawa than wit Mr. Deane, and a constitutional monarchy a least as democratic as that in Great Britai seems to be gradually evolving 'with unit under the Imperial House' of old Japan.

"One more inaccuracy in Mr. Deane's r porting must be pointed out: Kagawa wa not 'sent to the Philippines, to work on th Christian problems of occupation.' Says D Albright of the International Missionar Council, 'There is nothing to show that h ever visited the Christian group in the Phi ippines, the Netherlands East Indies, or i Manchuria, despite opportunity and induce ment to do so,' and confirmation of this ha come to my own attention.

"Finally, when a writer naively calls th Dai-Nippon Nomin Kumiai 'the reactionar Great-Japan Agrarian People's Associatio without pointing out that the term 'Kumia identifies this with the well organized an progressive Japanese Cooperative movemen of which Kagawa is indeed and long ha been an adviser, it is time for someone t deal more fairly with the American publi If this be part of the evidence that Toyohik Kagawa is only 'a former liberal now mas querading as a democrat' but in realit 'Japan's Lost Leader,' then my judgmen must be that Kagawa will yet be heard fro as one of the makers of the new Japan no being born."

T. T. BRUMBAUGH,
Detroit Council of Churche

ıorthodox

Z. H. Apr. 24)—"I am glad your paper such a variety of news and interesting ıment. The publication of the 'unortho-' chapel talk in the last issue—Reprinted n the *Churchman*—is a real eye-opener. ; news to learn that 'Religious behavior is inevitable reaction of man when he comes he end of his cognitive experience.' And id not know that love might be so com-ely divorced from the cognitive, or that valuation of moral codes should be such ersonal matter that they might be divorced m the common experiences of the race. at must we do with the Ten Command-ıts?

Of one thing we may all be sure: If our dents are subjected to such chapel talks our Christian colleges, then the church l all those who work with the church need wonder why it is that so many young ple who go through our colleges come with no active interest in religion. I al-ys thought religion was the reaction of the ole man to his total life experience; cog-ive, emotional and volitional aspects, and eloped with his thinking, his worship, and deeds. And I still think so in spite of a ofessor of sociology in one of our 'sup-sed to be' Christian colleges, founded and pported in the main by those who have a y great interest in the promotion of a ad Christian faith and experience."

(Rev.) B. F. Crawford,
Delaware, Ohio

ditor Should Apologize

'As a Navy chaplain who was intimately ociated with Dr. Kagawa during the first ee months of the occupation, I was dis-pointed to see the article about him in the ril issue of your magazine. Mr. Deane's icle is filled with factual inaccuracies—as ıen he declares that Kagawa made a 'co-psperity' trip to the Philippines. That state-ent is untrue. It is true that the *Nippon mes,* on October 24, 1942, announced that would go to the Philippines, but the my refused him a passport.

'Apparently Mr. Deane and others like him o deplore Kagawa's stand against Com-ınism are the ones who think that he is pan's lost leader.' He is not a lost leader the eyes of his own people, who look to n for humanitarian relief as well as spir-al guidance. Kagawa has been trusted by neral MacArthur's headquarters, by Amer-n missionaries and business men who re interned during the war, and by many aplains who have seen the great work that is carrying on.

Contrary to Mr. Deane's inferences, Ka-wa is not a politician, and he is not inter-ed in running for public office. He is in-ested in political activity only as a means furthering the cooperative Christian society ıt he envisions for Japan.

"I think, Mr. Editor, that you owe your ıders an apology for publishing the article filled with inaccuracies and prejudices as r. Deane's article was."

(Rev.) Franklin Cole,
Forest Hills, N. Y.

Dante Was a Protestant

FRANK L. PIZZUTTO

Dante Alighieri

Much has been written on and about Dante Alighieri, the greatest poet of Italy and one of the four literary geniuses of our civilization, but very little has been said in a popular way about his influence upon the thought and philosophy of modern Italy. Giuseppe A. Borgese, an eminent Italian writer and professor of Italian literature at the Chicago University, in his *Goliath,* says: "The Italian nation rose, as did all the others of Europe, about the close of the Middle Ages; but its birth was different. Italy was not the creation of kings and warriors, she was the creature of a poet, Dante."

To understand the mentality and conscience of modern Italy, one must know something about the ideals, the aspirations, and philosophy of this great man, who lived between 1265 and 1321.

Byron, who was a lover of Dante as he was of the *Vicar of Wakefield,* in 1821, when he read that the Italians had been accused of neglecting Dante, wrote: "Why, they talk Dante and think and dream Dante at this moment to an excess that would be ridiculous but that he deserves it."

A native of Florence, Dante was proud of his Roman ancestry. He came from a well-to-do family of the middle class, and was a believer in liberty and individualism. He was "Looking for liberty," as he writes (*Purg.,* I, 71-72), "which is so dear—As he knows who for it gives up his life." He wrote in

Italian because he wanted the women to understand his writings—the language of love as John Milton defined it in one of his sonnets. His masterpiece is the *Divina Commedia,* in Italian; but he also wrote the *Convivio,* the *Vita Nova,* and the *De vulgari eloquentia* and the *De Monarchia,* the last two in Latin.

Dante was a Protestant primarily because, as a layman, he judged and condemned the church and its popes. Ozanam's apology is devoid of force when he tries to minimize the importance of the poet's attitude toward the clergy spaciously explaining "such action as imprudence and the result of anger" (Azanam, *Dante and Catholic Philosophy,* New York, 1913).

As we learn from Boccaccio, Cardinal Beltrando of Poggetto, in 1335, as a delegate of Pope John XXII, in Bologna, condemned one *De Monarchia* to the flames and attempted to burn the poet's bones and scatter the ashes to the winds. Innocent III had stated that the pope's decrees could be annulled by none, while he, as the pontiff, had the authority to annull the decrees of all and could be judged by no man. Boniface VIII, the reigning pope during the poet's exile, reiterated this claim in no uncertain words in his famous bull *Unam Sanctam,* in which he declared that the secular sword is subordinate to the spiritual sword, and that it is absolutely necessary to be subject to the Roman pontiff in order to be saved.

Thomas Aquinas, in his *Summa,* says that resistance to the authority of the Roman Church is heretical, and in the canon law we read that "whoever resists the power lodged by God in the Church resists God, unless, like a Manichean, he believes in two principles, which shows him to be a heretic." Yet the greatest Italian poet, the father of the Italian language, constituted himself a judge not only of popes and cardinals, priests and monks, but also of all mankind. The popes, the Vicars of Christ, who could be judged by no man, were judged by the poet and placed in Hell as a just punishment for their sins and corruption. Only one was assigned to Paradise, and that not on account of his office but rather because of his scholarship. Muratori, in his *Annali d'Italia,* informs us that this pope was "a vain man . . . who hated monks and friars, and had not God removed soon from the world, would have issued some decree against them."

Among the heretics in Hell we find Anastasius II, a pope of the fifth century (*Inf.,* X, 8). Among the simoniacs we encounted Nicholas III (*Inf.,* XIX, 70), with his feet up and burning in a hole waiting for Pope Boniface to come and take his place while he would be pushed further down below, where, he says,

> "are others tucked away,
> Flattened within the fissure of the rock,
> Who practised simony before my day."

Others are found among the avaricious (*Inf.,* VII, 46-48):

> "Those with heads covered not with hairness
> Were clerics all, both popes and cardinals,
> In whom avarice works her worst excess."

The few that the poet praises belong to the first and second centuries when there were no popes in Rome. These are Lino, Cleto, Sisto, Pio, Callisto, Urbano (*Par.,* XXVII, 40-45), placed all in Paradise as good Christians.

Like the Waldenses, Dante Alighieri considered an evil the so called donation made by Constantine to the bishop of Rome. He thought that the temporal power conferred by the Emperor upon St. Sylvester was illegal. In the *De Monarchia,* he states that "Constantinus alienare non poterat imperii dignitatem, nec Ecclesia recipere" (Constantine had no right to transfer any power of the empire nor did the church to receive it.) Like the Waldenses, he too identified the woman of the Revelation as the Church. In the *Inferno* XIX, 111-117, the poet addresses Nicholas III with these stinging words:

> "Silver and gold ye make your God; and how
> Differ from the idolater, except
> That he to one, ye to an hundred bow?
> Ah, Constantine, mother of how much woe
> Was, not thine own conversion, but that dower
> Which on the first rich father didst bestow!"

Religious Freedom and Democracy

Bishop G. Bromley Oxnam

An address delivered at the Ecumenical Co ference held at Trinity Church, Boston, o March 27th.

(Continued from last week)

In Mexico

In Mexico, a Pastoral Letter of simila spirit was followed by violence in whic Protestant churches were destroyed an Protestant preachers attacked and brutall beaten. In Italy, Protestant missions an Protestants have suffered serious disabilitie It should be noted that the Peruvian hie archy goes out of its way to introduce th element of Patriotism. "Whoever attempts t violate our spiritual unity, attacks, therefor our nationality." Is this to incite violence

Roman Catholicism holds to a principl The principle is the denial of religious lib erty. It affirms a doctrine of expediency. Th latter must be judged by the former.

A doctrine of expediency has no place i the realm of religious liberty. Either we be lieve in religious liberty or we do not. Is i too much in these democratic days to call fo the end of all practices that deny religiou liberty and for the repudiation of all state ments of principle that repudiate it?

Surely there is one rule that can govern al of us in this matter of religious freedom. I comes from the highest authority. "Do unt others as ye would be done by."

A Protestant Dilemma

The difficulty lies in the fact that when Protestant speaks of the abuse of privileg by the hierarchy, he is immediately portraye as attacking the church. This is not true He stands ready to protect the religious lib erty of the Roman Catholic, but he stand likewise ready to resist political practices de signed to secure secular privilege. It is not t attack the Catholic Church when Professo A. Victor Murray, president of Chestnu College, at the Jubilee Congress of the Fre Church Council meeting in London, pointe out, "Rome nowadays is represented by sectarian type of organization. It believes it self to be the perfect society, judge in its ow cause, omnicompetent and self-sufficient. Any thing that furthers its interests, political o social, as well as religious, is considered t be according to the will of God. Mussolini' expedition to Abyssinia furthered the inter ests of Romanism, and was blessed by th Pope. Franco's rebellion in Spain was helpe by a large donation from the Archbishop o Seville. The Vatican has been as busy a the Communist in separating Poles fro Poles in Warsaw. It is this irresponsible in fluence in an internationally organized societ with its headquarters in a foreign coun try—in this way exactly parallel to Com munism—that makes the free church Protes tant evangelical witness against Rome s vitally necessary." We do not attack the Ro man Catholic Church, but we do resist thos practices essentially political in nature whic are in effect attacks upon us and which resul in the limitation of our freedom.

Many of my dearest friends are Roma

holics. I know they are gravely concerned political activities that they feel are ly to limit the full service of the church he religious field. Is it a proper func- of the representative of a church to aten political leaders who attended a mass ting at which the Vatican's attitude ard Franco Spain was criticized? Why uld efforts be made to keep a speech de- red at such a meeting off the radio? I eve devout Roman Catholics and loyal ericans are concerned. It was a dis- uished Roman Catholic who pointed out the Pope is a king as well as a religious der, the head of a State as well as the head the church, and that activities distinctly tical in nature are subject to criticism just the political activities of any political der are so subject. The difficulty lies in fact that a church cannot be both church state.

We deplore religious division. We rejoice such statements and practices as revealed such men as Archbishop Luthy of San An- io. Fully conversant with our own short- nings, repentant for all activities that have days gone by directly or indirectly lim- the religious freedom of others, resolved reveal our own principles in practice, we upon the Roman Catholic Church to be hurch, not to attempt to be a state and a rch. We shall bring practices to light ich we believe constitute a threat to relig- s freedom. We shall speak firmly but in therly spirit. All that we ask is that our ow Christians, in matters of religious lib- , do unto others as they would be done

Protestantism Is Alerted

Protestantism is alerted. We propose to rch. It is not our purpose to attack fel- Christians. We do not attack a sister rch. We seek solely to protect our own erty, and we believe thereby to protect re- ous liberty everywhere. Our primary task o affirm our own positive conviction. We opposed to any movement in this land t will take on an anti-Roman Catholic racter. We desire for every member of the man Catholic Church the same liberties desire for ourselves. We are ready to rch, not against our brethren, but for- rd in the name of our Lord. We have re- ved our orders. They were enunciated g since in the simple but compelling rds, "Follow me." We move forward in knowledge that nothing can separate us m the love of Christ. It is in full com- tment to Him that abundant life comes the individual and to society. He is the y. He is the Truth. He is the Life. In m, the ultimate became intimate. Perfec- n lived in personality. The Word became h and dwelt among us. He calls for ab- ute obedience, utter loyalty, and promises joy and beatification that comes from full gift of self to others. God loved the rld, and sent His Son, and His Son re- led God's Will for men. In the teaching Jesus lies the revelation of the moral law. s in obedience to that moral law that man omes free indeed. Thus we pledge our- ves to follow him. We repeat his com- nd, "Ye must be born again" as we seek his name the salvation of the individual.

Dante fought strenuously for the separation of the church and the state. He believed that the church should dedicate all its energies for the salvation of mankind, and leave to the temporal rulers the duty to govern the various peoples of the world. He was a dreamer, a liberty-loving man, a democrat, who longed for the pure gospel of Jesus Christ and wanted a federation of nations ruled by natives with a central government. Naturally he believed that Rome was destined by God to lead in this world federation. He was sure that the rulers received their authority from God and not from the pope. The church should take care of the spiritual side of life and direct its peoples in the ways of God, and cooperate with the state for the well-being and happiness of all. But this, he claimed, cannot be secured unless there is peace and liberty among men.

Had it not been for his powerful patrons, such as the Della Scala and the Da Polenta, or had his works circulated freely, Dante would undoubtedly have been accused of heresy and condemned to death. His the *De Monarchia* has been in the *Index* for many centuries, and only recently has been omitted.

Because he felt that the church should be reformed, Dante was a Protestant, and as a layman he denounced the popes, condemned their corruption, and attacked cardinals and priests and monks for neglecting their duty to preach the gospel and live a Christian life worthy of their offices. He went so far even to declare the chair of St. Peter vacant in the eyes of God and men. In the *Paradiso,* XXVII, 22-27, we find him angered against the pope, making St. Peter express the conviction that Satan has taken his place in Rome:

> "He who usurpeth upon earth my place,
> My place, my place, which in the sight of Him,
> The Son of God, is vacant of His grace,
> A sewer of my burial-place hath made
> Of blood and filth, whereby his lust perverse
> Who fell from here, down yonder is allayed."

If his Catholic apologists maintain that he was carried away by anger only, may we ask, why was it that his accusations were directed not only against Boniface but also against all popes? Boniface's successors were equally condemned. Clement V and John XXII were denounced for granting special privileges, for excommunicating persons who disagreed with the church in politics. He wanted the church to preach the gospel. He longed for a church that loved Christ more than itself. In the *Paradiso* IX, 133-138, we read:

> "For this the Gospels and the great Doctors go
> Neglected, and the only things well thumbed
> Are the Decretals, as their margins show.
> Of this intent are Cardinals and Pope;
> Their thoughts stray never to Nazareth,
> Where Gabriel spread open wings of hope."

In his bull *Unam Sanctam,* Boniface VIII had said: "To every human creature we declare, say, define, and pronounce, that to be subject to the Roman Pontiff is absolutely necessary to salvation." But Dante, Italy's greatest poet, condemned Boniface and put him in Hell with his colleagues of the great mantle. Was Dante a Catholic in the true sense of the word? He may not have been a precursor of Savonarola, Arnaldo of Brescia, Luther and others, as Foscolo and Rossetti, Boisard and Piper and Graul believed; but he surely was a Protestant, in that he criticized the church and condemned its popes who are supposed to be infallible in matter of faith, and deliberately put them in Hell. If he can be considered a Catholic at all, and in some respect he was, he certainly was not a blind follower of the Pope, nor a narrow sectarian. He wanted the political and religious powers separated. He wanted the church to cooperate with the state for the good of all, but there should be no interference on the part of the church in purely political affairs. He was modern in this respect and a Protestant in that he, as a layman, declared void some of the teachings of the church, longed for the simplicity of the primitive church, and desired liberty and equality for all.

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Third Week After Easter

Ephesians 3:14-21; John 6:27-40.

SEE THE BOOK OF WORSHIP

Paul gives his supreme reason for bowing before the Father. It is not that God may be glorified unto Himself, but that the worshiper may be "strengthened in the inner man." With this as the aim of the worshiper, Paul says that one experiences an evolutionary process which begins with the act of worship, grows into a rooting and grounding in love, advances on to an understanding of "what is the breadth and length and height, and depth," and finally emerges into a fullness that is "all the fullness of God." The entire concept is bound in with the fatherhood of God and the brotherhood of man; it is a proposed graduation process for the Christian; it implies that religion is for use, not merely for adoration.

John records the confident spirit of Jesus in the second lesson. It could have been called a sermon on "How to make the literal livable." His hearers were all confused about some inherited ideas and the Mosaic tradition; they "had their own ideas" about the proper interpretation of the scriptures and were intent on seeing to it that their pet prejudices on the subject were not jeopardized. But Jesus in his specific way turned the literal into the livable. . . . "Truly I say unto you, it was not Moses who gave you bread from heaven; my Father gives you the true bread from heaven." Then he showed them how they too could experience God's goodness by citing himself as an example of what he meant: "For I have come . . . not to do my own will, but the will of Him who se me."

The great difficulty in understanding religion li in the process of discovering what it is for. It is th inherent question of "so what?" that Jesus was co sistently answering. It is the question that the churc must still be answering if it is to be true to the mi sion laid upon it. Man never has worshiped just t worship: he has always worshiped as a seeker for s curity. Man has not changed in this basic yearning

The Palestine Inquiry

It was not a surprise that the Commission of I quiry returned the sort of report that it delivered t Messrs. Truman and Attlee. The fact that the con mission did note the presence of thousands of suffe ing Jewish refugees in Europe is heartening. Ant Semitism runs high in Europe, and those unhapp Jews, who are now for the most part stateless peopl want desperately to go to Palestine. It is also encou aging to note that the commission expressed its con plete disapproval of the infamous "white paper which Great Britain had issued to appease the pr axis Arabs. This document, issued in 1939, ha stopped immigration to Palestine at the very hou when Hitler was killing all the Jews that his powe could reach. Six million Jews have died at Hitler hands—yet the shameful inaction of the allied power still fails to guarantee a homeland for the remainin homeless Jews.

Obviously the commission's report will create mor difficulty in this whole question. The granting o 100,000 certificates is in no way adequate, and alread Great Britain has introduced a pro-Arab interpreta tion by demanding that all of the Jewish soldiers b disarmed, but saying nothing about disarming th Arab soldiers.

In addition to the confusion caused by the repor it has raised another point to cause prejudice, by it implication that "Christian rights and interests" i Palestine must be protected. It is unfortunate tha this should be introduced, for ever since the Balfou Declaration, reverence and good taste have been ev dent in the preservation and protection of hol places, shrines, and sacred spots associated with Chris tianity as well as Judaism and Mohammedanism. Ac tually the commission has made an issue out of some thing that has not been even a problem.

Certainly Christian consciences can hardly be ex pected to remain quiet forever on this subject. Th Arabs have plenty of land, but have not had leade ship that brings about any improvement in thei

ndards of living. These leaders, who were allied th Hitler, have been able to keep thousands of ab serfs in subjection and they resent the development of a democratic state in the midst of their feudal lture. Because of the great wealth of these feudal ds and the willing cooperation of oil interests who joy great profits because of the slave wages that ey are able to pay, the forces in opposition to the ws are able to wield great influence. Our Congress s favored the establishment of the homeland, and r. Attlee's government promised that it would arantee the homeland. But expediency and tragic peasement have combined to nullify that promise. Christians must awake and demand that justice all be carried out!

You Know How Things Are

This editor's habit of eavesdropping yields many nazing items for the thinking process. One conversation recently listened to was on the subject of housg. It went like this:

"We're going to sell our son's house; he's moving t west."

"Is that so? Well, you ought to be able to get a ood price for it with the market the way it is now."

"Well, we've already been offered thirteen thound dollars for it, and of course we know perfectly ell that it isn't worth half that amount."

"But you'll get what you can for it, won't you?"

"We've decided that we will not sell it to any of r friends at that price—but these people are strangrs to us, so if they will pay that price—well, you now how things are—we'll just have to sell it for at!"

Now of course that conversation is being duplited hundreds of times. Because it is happening all ver the nation, it has become the acceptable and reectable way of doing things. It is being loyally enorsed by some few real estate speculators who are this very minute conducting an all-out lobby in Vashington to guarantee this inflated housing boom.

But we can see, beyond this current hysterical era, terrific deflation of values and money. Out of deeration many people are tying themselves to mortages which they will never be able to liquidate. anic always follows blind buying.

The tragedy of much of this lies in the fact that a isinterested attitude dominates. Questions like, What has that to do with religion?" are all too freuent. Pastors who speak out against the evils of ination are pounced upon by people who do not want eir selfishness bothered. These pastors are usually told that they should "return to the good old gospel" or "stop talking about ethics and start talking about God." A heroic church will grow great if it begins to practice the heroism of Jesus of Nazareth who drove money-changers out of the temple.

Churchmen must consider the ethical implications of the craze. Certainly no sound economic order is ever established if the deal is so bad that one could not sell the product to a friend. The doctrine of the brotherhood of man comes into this entire picture. Do we, or don't we believe it? If our standard of rugged individualism has sunk to such a low degree, certainly we cannot expect God to bless us in our efforts to restore free enterprise.

Stewardship Is Responsibility

Last week the editor announced that in each issue of Zions Herald between that date and the opening of the stewardship emphasis of the Crusade for Christ, we would present some interpretation of that word which has become such a lost entity in too much of Methodism. Letters have come from many parts of the country bringing suggestions for this presentation. Your editor is grateful for this interest and is confident that if readers will respond so readily we ought to be able to make a profound contribution to the rebuilding of our sense of Christian responsibility for a better world. The most specific suggestions came from the Rev. Frank Gulinello, pastor of the Methodist Church in Stoughton, Mass. For this week's thinking on stewardship, consider Mr. Gulinello's aims:

A membership that realizes the weight of its sacred trust and works in accordance with the same. 1 Corinthians 3:16.

A membership that is continuously growing in faith and daily adventuring with God's word. Hebrews 11:13.

A membership that is continuously striving to reach to the level of God's thoughts. Isaiah 55:8.

A membership that witnesses for Christ and ceases not to promote the evangelistic aspects of the Gospel. Matthew 5:13-16.

A membership that is not absorbed in itself but in a larger cause. Mark 8:34, 35; Matthew 6:33.

A membership that attends to the "heavier matters of the Law." Amos 5:14-24; Luke 11:42.

A membership that endeavors to the best of its ability to apply religious concepts in personal and social living. Luke 11:28.

A membership that can think and act in the church as one unit and not as little parts within a larger part. 1 Corinthians 1:12 ff.

A membership that fulfills its responsibility in training the young who are to be the torch bearers of faith in the church of tomorrow. Deuteronomy 6:7.

A membership that keeps its stewardship. I Corinthians 9:17.

Let's Give Our Ministers a Chance

CALVIN T. RYAN

Does your minister own a copy of "the most important publication of 1946?" For your sake, not to mention his, he should have a copy of the Revised Standard Version of the New Testament, and the pamphlet, "An Introduction to the Revised Standard Version of the New Testament." He may profit also from owning a copy of the Berkeley Version of the New Testament, by Gerrit Verkuyl.

If your minister doesn't own these books, more than likely the explanation is that he, his wife, or some of his children had to have whatever money they could spare for such necessities as clothes and food. The minister may wear threadbare clothes in order to buy a book he feels he needs, but he hesitates to make his family suffer. As a consequence, he has to rely on hear-say, a few religious magazines, and perhaps some of the capsule magazines ranging from *Swank*, through *In Short* to *Reader's Digest*. He suffers mentally and spiritually. His congregation suffers mentally and spiritually.

John Wesley was right in his insisting that his followers should be readers. From the first, the Methodists have been readers. They have been writers and publishers too. The intention of Methodism from the first is that we should have an informed ministry. Rarely will the congregation rise higher either spiritually or mentally than the minister.

Can you imagine Dr. Fosdick or Dr. Tittle not reading? Can you visualize our bishops not reading? I think it is Dr. Stidger who says that his congregations begin to fall off just as soon as he lets up on his reading. Wasn't it a former bishop of The Methodist Church who said that if God could not reach all people through the Bible he would try to reach some of them through profane literature? Dean Sperry of Harvard says it was Tom Carlyle who first put him straight on some puzzling matters of the spiritual life.

In the heyday of one of the popular ministers of the Congregational Church, every church he served had to spend a thousand dollars a year advertising him and his church. Many charges furnish the parsonage for their ministers. While not always perfect in our care, on the whole the Methodists have shown some interest in the physical welfare of their ministers and their families. But we have left out one important contribution to their welfare, which, it seems to me, will pay any charge noticeable dividends. I refer to a budget for books. The budget may be only $25 in some places; $50 in others; certainly any charge that can pay its preacher $300 a month can afford, for its own good, a book budget of $100.

Often the preacher does not live in a town where there is a public library. Just as often the books he wants are not books of a general circulation, hence will not be in the public library. A charge account with the Methodist Publishing House would enable him to get the books while they are timely. Through the services of the Religious Book Club he could get other selections, and reviews of still others. The minister who wants a book, feels that it will help him in his work, who has to think first of whether it will mean the difference between a pair of shoes for his child or his own deprivation, is not going to grow in service. He has some immediate pride in his family.

Much has been learned about the Bible, much about Christian education, even about theology, in the last twenty years. The minister who has not been able to keep up must of necessity fall back on what he was taught while in college or seminary. He suffers. His congregations suffer. We, all of us, preacher and layman, have gone too far with the "digest" idea in our reading. Usually what we can read in six, eight, or ten minutes, is just about that valuable: interesting but not ennobling. "Spend most of your time on books that make you stop and think," a recent writer advises young ministers, "not books you can race through." A minister that has no books and can afford to buy none will not be able to read either kind, and, no one knows better than he does, he will have to make his congregations suffer the loss.

A man who receives $300 a month salary, and who spends ten per cent of

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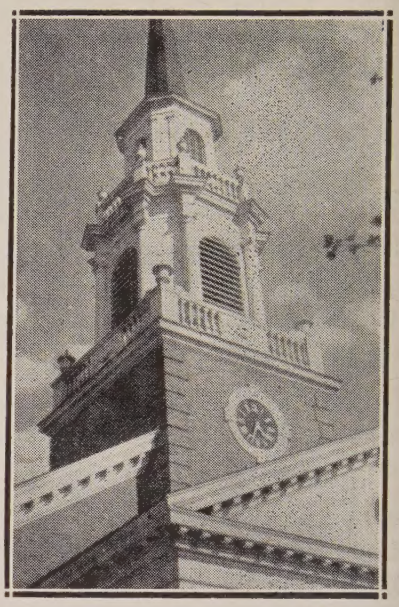
Seventy-Five Years



THE WINCHESTER SPIRE

More than two hundred Methodists gathered at a banquet on April 24th in Winchester, Mass., at Crawford Memorial Methodist Church, to celebrate the seventy-fifth birthday of that active organization. The Rev. Harris Edward Heverly, present pastor, attributed the success of the occasion to a splendid group of laymen who served on the special committee: Mr. Lewis K. Moore, chairman; Mrs. G. Raymond Bancroft, dinner; Mrs. Howard D. Bowie, decorations; Mrs. Robert W. Armstrong, flowers; Mrs. Chester B. Koontz, music; Mrs. Harold E. Bergquist, finance; Mr. J. Wilson Armstrong, finance; Mr. Albert B. Bent, history; Mr. G. Raymond Bancroft, ushers; Mrs. Harris G. LeRoy, publicity.

CHAIRMAN MOORE

Another interesting feature of the celebra-n was the presence of seven people who d outstanding membership records: Mrs. lian O. Hatch, 63 years; Miss Grace M. ow, 58 years; Miss Hattie E. Snow, 58 rs; Mr. Milton F. Powers, 52 years; Mr. lson H. Seelye, 52 years; Mr. Robert W. ver, 51 years; Mr. Robert W. Armstrong, years. Another pleasant part of the af-r was the presence of Vincent P. Clark, o has just returned from overseas service th the Army of The United States. Mr. ark, who is active in Methodist affairs, a ember of the Boston Wesleyan Association, l in an impressive candle-lighting service in ich the seven older members took part. e theme of the evening was summed up a spirit of grateful thanks for all that had en accomplished in the past seventy-five rs, but a serious facing of the immediate pansion of the parish program. Plans were esented by Mrs. J. Wilson Armstrong for

Pastor Heverly

he immediate launching of a five-year plan o build a greatly needed parish house.

As the voice of the present preparing the way for the challenge of the future, Mrs. J. Wilson Armstrong told of the need of better acilities and equipment and presented a pe-ition for a five year building program for he completion of the church building. Light-ng the candle of the present she placed it in he hands of little Sandra Curtis, who repre-ented all the children of the parish of the uture. This candle is a golden magnet to attract opportunities for greater service and o give spiritual development in an enriched program for the younger generation. The Rev. Harris E. Heverly then coordinated the voices of the past as a fine background for the challenge of the future, enjoining the church to put away all pessimism and all fear and to embark upon its future in an intrepid manner with confident assurance and en-during faith in its increasingly broad horizon.

Money in the Minorities

WILLIAM RUFUS SCOTT

How the lovely idea of Mother's Day was mushroomed commercially into a major merchandising occasion, from the original observance of it by wearing a flower, is known to all who were adult when the custom began, and have seen it expanded to gift giving ranging from washing machines to mink coats and everything else in between.

In the same way America takes up all other ideas or customs and commercializes them with large profit. So it is not astonishing that the possibilities of exploiting the minorities have been perceived and acted upon in a large way. The aspirations and grievances of the racial, economic, religious and political minorities, legitimate as they undoubtedly are, have set off the commercializers in full gallup for the money that can be made out of them.

Conceding that a fair deal to the minorities is a meritorious objective, just as was the idea of paying tribute annually to motherhood, the question is, are the minorities, and the majority, being rigged by commercial treatment of minority issues?

When it was noted that a book about a minority got into the best seller class, many publishers promptly sought out similar books about minorities, whether written by members of the minorities or any one else, and have offered thousands of dollars in prize money for such books.

How large are minority markets? In his book "Sixty Million Jobs," Secretary of Commerce Henry A. Wallace, in urging tolerance by and among all groups, estimated the Negroes at 13,000,000, the Jews at 5,000,000, and the Catholics at 23,000,000. Other minorities, such as Mexicans, are numerous in certain areas of the United States, and have their particular goals in the democratic system and economic realm.

Publishers are not alone in hot-housing the minority programs. The play producers of Broadway have had as many as three plays at one time going on Broadway featuring either minority members as actors or dramatizing minority complaints against the majority. These producers also offer large cash bonuses for plays about minorities.

Motion picture producers are not far behind in the same race. And radio programs follow suit. Many commentators and newscasters now make a regular practice of playing up minority aims. Sponsors are numerous who will back such radio programs, some of which border on the "parlor pink" variety, although describing themselves as "liberals." Time was, not so long ago, when one could not make a living expounding minority viewpoints; nowadays some luxurious living is being made out of such expounding.

An ex-United States Senator receives a salary of $10,000 a year heading one minority group's organization for domestic and foreign aims. In politics there is an immense field of commercial exploitation of minorities, with hundreds of the 535 seats in Congress, carrying salaries of $10,000 a year each, at stake, for members of the House and Senate who champion minority programs in districts or states where such minorities hold the balance of voting power.

As could be anticipated, all this cultivation of minorities has made the minorities conscious of their political power, and in turn the minorities have developed the art of exploiting politicians, officeholders, and candidates. All the major minorities have headquarters in Washington, and some in state capitals, to place their desires before legislators and executives.

The Fair Employment Practice Bill, in Congress, had general minority support inasmuch as some of all minorities at one time or another have experienced discrimination against them in employment. There also is considerable majority support for such a measure, requiring hiring without regard to race, color, or creed. Aside from the merit of the bill, it is unquestionable that many candidates and officeholders, and all politicians, back it for the votes—and the $10,000 jobs—that such advocacy may bring them.

The result is now that what are known as minority measures in nation and the states often receive more attention and are given more favorable action than

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PERSONS

The Rev. Herbert Picht, minister of First Methodist Church, Wakefield, Mass., has organized a Youth Institute to be held in the afternoon and evening of May 12, embracing the youth of seven denominations, as well as the unchurched youth in the community, as a forerunner of a University of Life program planned for the coming year by the cooperative efforts of the ministers of Wakefield.

The Rev. John M. Pearson, minister of the Washington Square Methodist Church, N. Y. C., as chairman of the Servicemen's Council of Greater New York, opened a one-day conference sponsored by that organization on "The Veteran at Work in the Church." It was held at Union Theological Seminary, April 29th. A feature of the program was a panel discussion in which twelve returned veterans discussed the religious values of their war-time experiences, their hopes and suggestions for the church of tomorrow.

The Rev. Joseph A. Stevenson, minister of the Church of the Redeemer in Swampscott, Mass., has been named chairman of the committee planning a reunion luncheon for the 1931 class of the College of Liberal Arts of Boston University. This will be held at the Hotel Lenox, at 12.30 p.m., May 25th.

The Annual New England Conference Youth Day will be observed on May 18-19 in Wesley Methodist Church in Springfield, Mass. Dr. Allen Claxton, minister of Broadway Temple, N.Y.C., will be the speaker at the Saturday evening service of worship.

New York.—Fifty-two years after preaching his first sermon in his home church at Housatonic, Mass., the Rev. G. Franklin Snyder, minister of the Fordham Methodist Church, the Bronx, repeated the discourse Sunday, April 28th. The sermon theme was "The Value of a Soul or the Price of Human Redemption." Originally delivered before a congregation containing his mother and father, together with relatives, friends and schoolmates, the recent repetition was before a congregation over which Mr. Snyder has been the minister for twenty-six years. He is retiring at the coming session of the New York Conference.

The Rev. Dr. John L. Ivey of First Church, Dorchester, Mass., was given a farewell reception by the members of his church and his friends in the community on Friday, April 26th. Miss Adella Bates presented to Dr. Ivey and his family a check, a token gift of a table, and an oil painting by Mr. Vincent Veneziano, as an expression of love and esteem with which they have been regarded during the seven years of Dr. Ivey's pastorate in this church. A message was read from Bishop Lewis O. Hartman, who was prevented from being present. Dr. Ivey is retiring from the ministry at the next conference. After forty-four years of service for The Methodist Church, the friends he has made in First Church, as well as those in his former churches, wish him and his family many years of good health and happiness.

Bishop Herbert Welch, chairman of the Methodist Committee for Overseas Relief, presents to Eugene F. Perfiliev, representative of the Soviet Consulate, a check for $15,000 for Russian Relief. With them is Dr. Ralph

W. Sockman of Christ Church, New York, chairman of Russian Relief's National Interfaith committee. In making the presentation, Bishop Welch expressed the hope of the Methodist Committee for Overseas Relief that the appropriation of $15,000 would be of immediate value in meeting high-priority relief needs for clothing on the part of Russia's 4 million war orphans. Each garment will bear a sewed-in label, printed in Russian, stating that it is the gift of American Methodist churches.

The Rev. Erskine M. Jeffords, a native Vermonter, is leaving the pastorate of the Wilmette, Ill., Parish, to become executive director of the Lake Bluff Orphanage, with an office in Chicago. Mr. Jeffords is a graduate of Syracuse University and Garrett Biblical Institute and it has been announced that Illinois Wesleyan University will confer upon him an honorary degree of Doctor of Divinity, at the June Commencement.

Lieutenant James F. Farr, lay leader of the Boston District and of Harvard Epworth Methodist Church in Cambridge, Mass., has recently been discharged from the U. S. Coast Guard Reserve and has returned as an associate to the firm of Haussermann, Davison and Shattuck, Boston, Mass.

The Dickinson Summer School of Christian Education will be held from July 8th to the 12th at Williamsport Dickinson Junior College, in Williamsport, Pa. The Rev. Dr. F. Lamont Henninger, minister of the Methodist Church in Carlisle, Pa., is the dean of this leadership training school.

Two greater New York Methodist ministers are on the program of a ministers' conference and luncheon on the subject "Reconversion and the Christian Home," to be held May 10th in New York. Professor Samuel L. Hamilton of the Department of Education, New York University and a member of the New York East Conference, will speak on "Reconversion and the Christian Home," and the Rev. C. Newman Hogle, pastor of the Vanderveer Park Methodist Church, Brooklyn, on "Education for Christian Home Life in an Atomic Age."

Following a statement of the need fo Christian work in the Hinterland of Liberi by Bishop Willis J. King and an appeal b Bishop Fred Pierce Corson, the Wyomin Annual Conference in its recent session re sponded by raising funds to build two smal chapels and pledged Bishop Corson $1000 t be applied toward the large chapel in th Community Center 150 miles inland, whicl Bishop King is planning. Bishop Corson ha undertaken the project of raising the fund within the Philadelphia Area for the build ing of the large chapel. The Methodis Youth Fellowship of the Wyoming Confer ence, in response to Bishop Corson's chal lenge for a practical expression of Christia brotherhood, subscribed $500 to furnish th chapel.

On Thursday evening, April 25th, th people of Mt. Bellingham Church, Chelsea Mass., held a welcome home banquet an entertainment for returned veterans of Worl War II. A turkey dinner, prepared by wome of the church, was served by the men. Enter tainment after the banquet was furnished b Miss Pearl Young, versatile comedienne, an Mora, comedy magician. About one hundre returned veterans, each with another invite guest, were entertained. In addition, abou 200 friends who purchased tickets were pres ent. During the evening recognition was als given to the four young men from the church who gave their lives in the war. The entire affair was planned and carried out by the service committee, of which Mr. James Squires is chairman.

Rome (By Wireless) (RNS)—Plainclothes police were assigned to all Rome churches to report on masses said for Benito Mussolini on the first anniversary of his execution. Authorities were believed to be principally interested in identifying persons arranging for or attending the masses. Reports from southern Italy state that many individuals requested priests to say masses as the Mussolini anniversary approached, but they refused to give the clergymen their names.

The Rev. Frank Gulinello, minister of the Stoughton, Mass., Methodist Church and Mrs. Gulinello were slightly injured in an automobile crash in South Stoughton on April 24th. Both received numerous cuts and bruises but there were no bones broken. Their car was badly damaged. The accident was caused by the reckless driving of another motorist.

Mrs. Badley Passes

A telegram from Bishop Brenton T. Badley received just as we go to press brings the sad news of Mrs. Badley's sudden death at the Methodist Hospital in Omaha, Neb., on Sunday, May 5th. Bishop Badley, who has just retired from more than forty years of service in India, was with Mrs. Badley at the time of her death. They were enroute to Massachusetts from California.

Bishop Badley and his son Luther will go to Delaware, Ohio, for the service of interment. Bishop Badley's temporary address is 611 North 36th Street, Omaha 3, Neb.

Urges Disestablishment of Anglican Church

London (By Wireless) (RNS)—Disestablishment of the Church of England and representation of the Free Churches in the House of Lords was urged by the Rev. Melburne E. Aubrey, secretary of the Baptist Union of Great Britain and Ireland, in a report presented to its general assembly here.

The conference adopted resolutions urging inclusion of full religious liberty in peace treaties now being considered by the Council of Foreign Ministers and denouncing "restrictions and violations still sanctioned by law in many lands."

Another resolution asserted that heavy responsibility rests on churches everywhere to break down barriers of misunderstanding, to promote international fellowship, and to give support to statesmen seeking good-will and friendship among all peoples.

In his report calling for disestablishment of the Church of England, Mr. Aubrey denounced the "nationalizing" of religion as a restriction on the freedom of churches. He said:

"The state may take over business and appoint its heads, but if a church is willing to have its chairman and board of directors and less prominent officers appointed by the state, we think that it is wrong, even if they are called archbishops, bishops, and deans.

"I submit to nobody in my admiration of all that is noble and splendid in the Church of England, with its heroes, scholars, and saints, but I wish we could persuade our friends in that church that the time has come for it to seek disestablishment and liberation in its own highest interests, and especially in the interest of true religion in this Realm."

Mr. Aubrey asserted it is "clearly wrong" that the Church of England should have representation in the House of Lords, while the Free Churches cannot be heard there, "even though they have played a mighty part in moulding the highest aspirations of our people and have given the nation many of its outstanding leaders."

"Nor is it right," he added, "that on great national occasions of humility before God, or thanksgiving and rejoicing, the Free Churches should be barred from taking a worthy part."

The Baptist executive said he hoped the day would come soon when, as occasions arose for expression of the religious feeling of the nation, "it would generally be thought right that the Archbishop of Canterbury should arrange services more in his capacity as president of the British Council of Churches than as chief officer of the Church of England."

Wilmington, Del. (RNS)—Swearing and use of vulgar language on the streets of Wilmington will be stopped if plans of some ministers in the city are carried out. A committee of the Interdenominational Ministerial Union of Delaware has asked the aid of city police in the project, and has secured 500 volunteers to help with the elimination of profanity in public. The committee is composed of pastors of city churches of various denominations.

Adrian, Mich. (RNS)—Eleven district superintendents of the Detroit Area of The Methodist Church have registered their disapproval of the proposed atomic bomb experiment scheduled to take place in the Pacific in July. Their views were contained in a letter to the *Michigan Christian Advocate,* Methodist weekly published here. Terming the experiment unnecessary and unwarranted, the church leaders stated that they believe "the harm which will be done to international relations and good-will far outweighs any beneficial results for mankind. To the public this atomic experiment appears to be militaristic."

Universalists to Reapply for Membership

Akron, Ohio (RNS)—The Universalist Church of America decided at its biennial meeting here to apply again for membership in the Federal Council of Churches.

A similar application by the Universalists for membership was rejected by the Federal Council in 1944 at Pittsburgh, a move which was severely criticized during the early stages of the convention here.

The resolution, however, said that "Universalists generally are in accord with the purposes and work of the Federal Council as stated in its constitution and evidenced in its work."

"A widespread Universalist conviction that concerted Protestant action is urgently needed" prompted passing of the measure. Previously, a resolution commending the Federal Council for its stand on race relations and economic objectives had been passed.

The convention also demanded the immediate recall of Myron C. Taylor as presidential envoy to the Vatican and the discontinuance of the office held by him.

The resolution declared that if the course suggested is not followed within 60 days, the Senate Foreign Relations Committee be petitioned to probe the constitutional status of an envoy to the Vatican.

Should the Senate committee fail to heed that demand, the churchmen said they will ask the House Appropriations Committee "explicitly to forbid the further use of any monies appropriated in the future to the State Department for the maintenance of this de facto embassy and its personnel."

Natick, Mass. (RNS)—In an effort to prod his congregation into reducing their food consumption and increasing their contributions to overseas relief, the Rev. Albert K. Herling, minister of Unity Church here, has gone on a "hunger diet" of 1,000 calories a day. The 31-year-old Unitarian minister, who also is a student at Crane Theological School of Tufts College, Boston, said he began his diet because "I wanted to do something in my town which would show the visible effects of such a diet." He added that he had gone "as far as the spoken word can take me" in efforts to get people to lower their consumption of food.

Lancaster, Pa. (RNS)—Members of the "old-line" Amish religious sect have been asked by Federal officials to cancel their historic church mandate which prohibits use of tractors to pull farm equipment. Action was taken, authorities explained, because of the world food shortage, to get a maximum of production from the fertile farms of Lancaster County inhabited by the Amish. Known sometimes as the "House Amish" because this branch of the Amish have no churches, but meet in homes of members, the sect will use only horses for traction power on their farms.

Akron, O. (RNS)—A new Protestant social agency to take care of an increasing postwar rise in welfare problems in this industrial city has been proposed by the Akron Ministerial Association. The association revealed its plans when it asked the United Community Chest here to help financially in operating such an agency. Chest leaders took the request under advisement.

Crusade News

Methodist Crusade Christ

Visitation Evangelism Crusades were directed for 3,421 charges with 1,190,679 members—15% of the church, by conference or district leadership or by leaders selected by area cabinets or those in authority. Most of this leadership was not trained to direct crusades for the Year of Evangelism. A few places had satisfactory crusades, but in most places, reports indicate that they will fail to reach their goals. Unfortunately these represent some of the most strategic centers in the church.

Visitation Evangelism Schools were only the beginning of an evangelistic movement which should continue throughout the year. Pastors returned home to direct their own crusades immediately. The Boston Area School reached approximately 5,000 commitments. When the pastors returned to New Hampshire and Maine, they had a larger percentage of results than they did in Massachusetts where the training school was directed.

Approximately 7,874 commitments were secured during the Baltimore Area Training School, but the reports from the district superintendents about a month later indicated more than 17,000 accessions to the churches.

To the pastors of the New Hampshire Conference goes the honor of being the first to exceed their goal. This conference, with 659 accessions last year, already has received 1,747 new members. The pastors participated in the Boston Area Training School, directed their own Visitation Crusades and continuation endeavors. The goal was reached in this New England Conference by Visitation Evangelism supplemented by pastors' Training Classes. Easter ingatherings and the continuation program will enable this conference to go forth from Victory unto Victory.

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for May 19.

A Friend Who Learned to Believe. John 11:7-16; 20:19-29.

I. *Doubt and a half-way loyalty.*

Thomas was a loyal follower of Jesus. When the Master told His disciples that He was going to the home of Lazarus, even though to do so meant putting Himself in the power of strong and relentless enemies, Thomas was willing to go and die with Him. But even as he made that fearless decision, he showed a lack of that complete faith without which loyalty can never be perfect. For while he was thinking of Jesus as worth dying for, he still thought of Him as one who could mistakenly rush into useless danger, courting a death which would bring to a ruinous end the enterprise to which he had called Thomas and the other disciples, so that all they could do was to share his death.

Loyalty to Christ which is based on an imperfect understanding and a partial faith leaves the door wide open to doubt. The Christ who is only a great teacher, a great example, an heroic figure in history, will not suffice to banish fear when men are going through the darker valleys of life, nor can he give to their deepest questions the answer which brings unshakable assurance. His is not the power of the resurrection which makes Easter more than a spring festival. He is not the final manifestation of the Reality which rules and gives meaning to the universe.

When Thomas saw his Master dragged away to the sordid ignominy of crucifixion, when he saw His mangled body hurried into a tomb, he accepted it as the end. He had never known the real Jesus and his loyalty to a human leader could not rescue him from despair.

II. *Doubt and honesty.*

Thomas's doubt was rooted not only in this partial loyalty, but in a kind of honesty. When the disciples told him that they had seen the risen Jesus, he wanted to believe, but he refused to allow his desires to influence his thinking. It was too good to be true, at least he felt that he must guard himself against too easy an acceptance of this good news.

Thomas is an example of a tendency to confuse honesty with a doubt of the power and value of goodness. He was ruled by the perverse tendency to think that the power of evil over good is more or less to be taken for granted, while the power of good over evil must be proved by the most unimpeachable demonstration. He never seriously questioned the power of a few nails and a Roman spear to put an end to the grace and truth that were in Jesus. But when he was told that grace and truth had triumphed over cross and tomb, he demanded proof and unusually strong proof. This is a strange kind of honesty which prejudges the case in favor of evil.

Of course we must be always on our guard against wishful thinking. We must not believe in the good without evidence, nor should we ignore the evil because we do not like it. But had Thomas no evidence for the resurrection? What of the change which had come over his friends? Is there in our world today no evidence that the Spirit of Christ moves in power among the sons of men? Why must the burden of proof be forever on those who believe that goodness and love are supreme?

III. *A great awakening.*

What brought Thomas broad awake out of the sceptical slumber which had bound him was not the sight of Jesus standing there before him, but the inescapable manifestation of his Master's patience and understanding and love. He made the grand discovery that this Lord of His was willing to go more than half way to meet the blundering disciple. Jesus lived indeed in warm and gracious comradeship. How many times have men, like Thomas, found peace in a direct experience of the love and understanding of the Lord Whom before they have known only in part?

Church Press Requests Recall of Taylor

Washington, D. C. (RNS)—Recall of Myron C. Taylor, the President's personal representative to the Vatican was requested by the Associated Church Press, national organization of Protestant church paper editors.

In a resolution adopted at its annual convention here the association proposed that if Taylor remains at the Vatican the Senate Foreign Relations Committee institute hearings "on why the ambassador should not be recalled." Dr. John van Schaick, Jr., editor emeritus of the *Christian Leader,* Boston, Mass., official organ of the Universalist Church, was one of two delegates opposing the resolution.

"There is ground for argument," he asserted, "that a papal state exists and that appointment of an ambassador from the United States is a custom we could follow without violation of the separation of church and state."

The resolution adopted by the editors stated:

"Resolved that the Associated Church Press, being the editors of the Protestant Press in convention assembled in Washington, do hereby condemn the action of President Harry S. Truman in renewing and extending the appointment, without sanction of the Senate as prescribed by the Constitution of an ambassador of the United States at the Vatican, said ambassador being known as personal representative of the President.

"Because such an appointment is a violation of the principle of separation of church and state; because the appointment was made originally in 1940 by President Roosevelt on a temporary basis in relation to the war, whereas the office has now been maintained at public expense for six years; because this ambassadorial appointment has not had the sanction of the Senate as required by the Constitution of the U. S.:

"We call upon the President to recall his ambassador Myron Taylor, and require the Department of State to close its embassy at Vatican City. If this does not occur within a reasonable time, we call upon the Foreign Relations Committee of the Senate to hold hearings on why the ambassador should not be recalled."

The convention, in another resolution, endorsed the State Department's proposed peacetime information program and urged Congress to provide in the State Department appropriation bill adequate financial support for the program.

The resolution termed the proposed information program "our most promising approach to a full and fair picture on the part of other peoples of the aims and ideals motivating American life."

At an earlier session, William Benton, Assistant Secretary of State, had described the information program and had warned that Congress might slash appropriations for it considerably. Benton praised the foreign mission movement for the part it has played in furthering a better understanding of American democracy.

Evangelism for Farm and Factory

Milwaukee, Wis. (RNS)—A drive to bilize the forces of the church to carry gospel more effectively to the farm and ory workers of the nation "was mapped e at the annual conference of The Meth- st Church's Board of Evangelism.

Dr. James S. Chubb, associate secretary of board, charged that "labor unions are aware of the existence of God and the rch, and the church is not aware of the tence of labor unions." He said "we must al the gospel to them."

To facilitate its program, the board acted establish five additional schools of evan- ism throughout the nation, increasing to the total number it maintains. In addi- n, the church will step up its use of radio grams and its distribution in homes of ngelistic publications.

Parental neglect and inefficiency were de- red by Bishop Charles C. Selecman, of llas, Texas, to be the cause of juvenile inquency.

"The most important thing before the urch today is the development of personal ristian character and the promotion of a igious atmosphere in the home," Bishop ecman said.

Plans were approved for formal dedica- n ceremonies of homes in every com- unity, with "honor rolls" and framed cer- cates to be issued. A list of "suggestions help members of a family grow spiritu- y" will be distributed.

Bishop J. Ralph Magee, of Chicago, direc- of the denomination's four-year Crusade Christ, stressed the need for "basic hon- y."

"The Christian Church is challenged to- y as never before to restore the basic moral nesty of our world leaders as well as that the common men and women," he as- rted.

Promotion of Protestant Principles

Washington, D. C. (RNS)—Resolutions vocating more vigorous promotion of Prot- tant principles by Protestant editors and blicists were adopted at the conclusion of e annual Associated Church Press conven- on here.

One resolution called upon Protestant relig- us journals to "set forth increasingly the dispensable Protestant position on all mat- rs affecting the lives and welfare of the merican people." The same resolution pro- sted the "growing evidence throughout the nited States of anti-Protestant bigotry and tolerance."

"The Protestant ideal of the inherent orth of every human being and the personal perty of every individual is in direct con- ast to the imposition upon the people of e authoritarian concepts of life and gov- nment," said the resolution.

A Chaplain in New Zealand

CAPT. ROBERT C. LESLIE

A spontaneous round of applause came from the great congregation assembled in the Auckland Town Hall as I conveyed the greetings of eight million Methodists in the United States to the Methodists of New Zealand. I was speaking at a Missionary Rally, one of the many excellent programs of the Annual Conference of the New Zealand Methodist Church, and was trying to suggest to the New Zealanders something of the world-wide scope of the church that we love in common. It was my privilege to be in New Zealand from February 21 to 30 on detached service from my regular assignment as an Army Chaplain in New Caledonia. I was there as a self-appointed representative of American Methodism.

Few of us know much about New Zealand, and we know even less about the small but vigorous Methodist Church there. Once a part of the Australian Methodist Church, it now stands by itself and is making a significant contribution to the life of the nation. The church has slightly more members (25,000) than we have ministers and is served by 145 pastors. I was particularly interested in noting that most ministers have more than one "preaching place," often serving congregations in tiny chapels that will later be expanded into full sized churches. The work of the ministers is supplemented by a large group of home missionaries who serve the smaller outlying communities. An active foreign missionary program is carried out in the Solomon Islands, and an equally active home program is at work among the native Maori, a group similar in some ways to our American Indians. There are several ordained Maori ministers. Most of the property in the Solomons was completely destroyed during the war, and so the returning missionaries face grave problems.

The Annual Conference at which I was an honored guest consisted of about 275 members with equal lay and clerical representation. The atmosphere was not unlike that of our own New England Conference sessions. The president of the conference and other officers are elected by the conference for a one year term. Appointments are made annually to the churches by a Stationing Committee whose report is accepted (or rejected and revised until accepted) by the democratic vote of the conference. District supervisors are elected to superintend the work of a district, but their major responsibility lies in their own charge.

The conference expressed concern over the slow increase of church membership but was encouraged by reports of good progress in youth work. One of the significant features of the youth work, described as "The Church's Greatest Forward Move," was the recent purchase of two permanent camp sites for use as Methodist Holiday Centers for Easter Camps, Week-end Retreats, Summer and Winter Schools, and Sunday School Picnics.

Theological training for Methodist ministers is provided for at the Trinity Theological College in Auckland. Working cooperatively with the University of Auckland, good progress is being made toward providing the church with more adequately trained ministers.

Throughout the annual conference I was accorded a most gracious welcome by ministers and laymen alike. A real eagerness for learning more about American Methodism was very much in evidence.

Democracy in Action

MRS. ALEXANDER STEWART

Mrs. Stewart's work in Washington has brought the following enthusiastic note from Dr. Georgia Harkness of Garrett Biblical Institute: "My main reason for writing now is to congratulate you on having turned the tide. If conscription is defeated, as it now seems about to be, it will be due to you more than to anyone else. I am proud to be your friend."

Happenings in Washington

The House of Representatives has just given an amazing demonstration of action on a controversial issue. As this article is written the House has passed a bill for a nine month draft extension by a vote of 290 to 108. During the heated debate Andrew May, Chairman of the House Military Affairs Committee and a staunch supporter of conscription, led a successful floor fight against drafting teen-age boys. He had the backing of most Republicans and a considerable number of Democrats. Carl Vinson, Chairman of the House Naval Affairs Committee led the fight to suspend all inductions from May 15 to October 15, 1946, in order to give voluntary enlistments a real chance. His proposal passed by only three votes.

The bill now goes to the Senate. If the Senate should pass the bill but reject the House amendment to eliminate teen-age youth or the draft holiday, the bill would be sent to a conference committee of members from both Houses. Such a conference committee would be composed of both Republicans and Democrats from the House and Senate Military Affairs Committee and would likely favor continuing the teen-age draft.

It is generally recognized that the continued drafting of 18 and 19-year-old boys is important if subsequently the War Department is to get universal military training as a permanent policy. The *New York Times* of April 14th said: "If the Army continues to get 18-year-olds through the draft, a somewhat similar result would be achieved without universal training."

Therefore, a defeat of the draft itself or at least the elimination of teen-age boys from the draft is an essential if there is to be any reasonable belief that a major blow has been dealt to the permanent peacetime conscription idea.

The debate in the Senate may begin almost immediately. In any event there will probably be enough debate to give the people back home a chance to think and then to write their Senators. However, the thoroughness of the debate in the Senate will in large part depend on the volume of mail against draft extention received by the Senators.

On April 4th and 5th in the House and Senate Military Affairs Committees, it was my privilege to testify for the Women's Committee to Oppose Conscription and introduce John M. Swomley, who presented an analysis of War Department figures showing that the Army does not need draft extension. The figures were convincing enough to make the committee postpone scheduled action for several days. Following is a brief summary of the analysis.

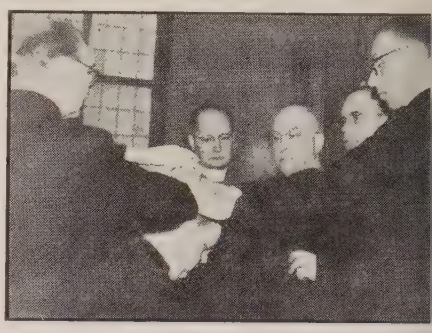
The Army admitted that without any draft extension it would have more than enough men to meet its requirements for a 1,550,000 man army July 1, 1946. Army figures also revealed that as of July 1, 1947 there would be in military service 772,432 volunteer men and 100,000 volunteer officers. In addition there will be about 12,000 of the Women's Army Corps, 50,000 Philippine Scouts, and an estimated 236,141 draftees (drafted between January 1 and May 15, 1946 and hence still liable for service July 1, 1947). The total is 1,170,573, which is almost a hundred thousand more than the Army requirement of 1,070,000 July 1, 1947.

I Have a New Sense of the Possibilities of Democracy

From my very limited experience in helping to defeat the Nurses' Draft last year and nearly four months' work in Washington this fall and winter on the related issues of compulsory peacetime military training and extension of the draft, I am convinced that if you *care enough* and are willing to *work hard enough* and can *arouse the people* from lethargy and indifference *you can make democracy work*. No force outside America or the church will ever overcome

Methodist Bishop Consecrate in Gothenburg

Gothenburg, Sweden (RNS)—Officials The Methodist Church take part in the co secration of the Rev. Theodor Arvidson, Stockholm, following his election as bish of Northern Europe. Bishop Arvidson



Religious News Service Photo

kneeling, while left to right are the Rev. H bert Lihndaker, Stockholm; Dr. Werner Wickstrom, Chicago, assistant director of t Material Aid Division of the World Coun of Churches; Bishop Raymond J. Wade, D troit; Bishop Paul Neff Garber, Geneva, a the Rev. Gideon Henriksson, Gothenburg.

Help Wanted

H. Daniel Hawver

Methodist Representative

The response of the Protestant churches New England to the appeal of the Unit Service Committee on European and Asia relief is most commendable. Many tons needed materials are being received at t headquarters, 236-238 Beacon St., Bosto coming in at the rate of from 1500 to 20 lbs. per day, where it is being sorted, baile boxed and shipped direct to points of dist bution. Also, certain cash contributions ha been received for the purchase of canne foods and cereals in quantity and shipped d rect from the factories to designated poin overseas.

The most urgent need at the present tin is for volunteer workers who will assist preparing these materials for immediate shi ment. A ton each day must be sent out congestion of the limited storage space is be avoided. This cannot possibly be don without an adequate volume of volunte work-hours. There are no means with whic to hire laborers. This phase of the proble is solely the responsibility of the churche Thus far Methodists have not carried the proportionate share of the responsibility. W appeal to the pastors and heads of the Wom en's Society of Christian Service of our Met odist churches, within a reasonable radius Boston, to arrange a systematic program implement this urgent work. You may ca COPley 0232, where assignments will gladly made for groups and individuals. D not delay. Let Methodism rise to its gre opportunity in practical stewardship and th carry its share of the increasingly heavy loa The headquarters are open Mondays throug Fridays from 9 a.m. to 5 p.m.

hat Methodists Have Done

/e have been appalled for months by the ening reports of suffering from hunger cold throughout the world. Methodists, ious to do something about it, have given ough the Methodist Committee for Over- Relief in the first quarter of this year 0,538.02. Here is a sample of what has n done with these funds in the last three nths.

Methodists participated substantially in the gram which:

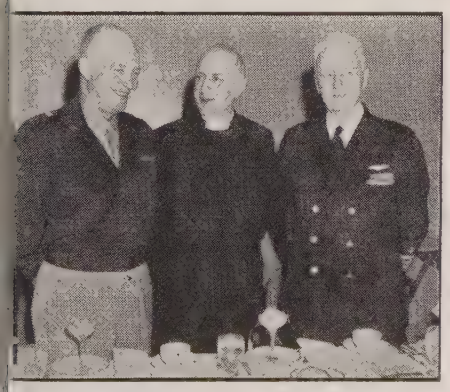
. *Daily Meal*—gave 15,000 of the hungriest children in Finland a daily extra meal.
. *Flour*—sent 145 tons of flour to Greece.
. *Bibles and New Testaments*—printed 95,000 Bibles and 250,000 New Testaments in Sweden in eight languages for Eastern Europe.
. *Clothing*—shipped 3,765 bales of clothing to China.

Methodists alone have:

. *Army Surplus Supplies*—bought $50,000 of army surplus supplies in France for Bishop Garber's area.
. *New Shoes*—shipped one thousand and eight pairs of new shoes to Holland for needy school children.
. *Powdered milk*—forwarded 12 tons of powdered milk to devastated areas of China.
. *New Shoes and Blankets*—sent three tons of new shoes and blankets to Poland.
. *Cash Gifts*—disbursed for relief in cash gifts and supplies a total of $511,909.21.

Army and Navy Leaders Honor Chaplains

Washington, D. C. (RNS)—Bishop Henry Sherrill, chairman of the General Commission on Army and Navy Chaplains, enys a joke with General of Army Dwight D. senhower, and Admiral of Fleet Chester



eligious News Service Photo

/. Nimitz at a luncheon here of the Genal Commission. Editors attending the anual meeting of the Associated Church Press ere were guests at luncheon, and heard Gen. isenhower warn that "we'll all disappear in e dust of an atomic explosion" unless there "a moral regeneration throughout the orld." Both Eisenhower and Nimitz praised ork of chaplains during war.

them, be it Facism or Communism. If democracy should fail, it would be because of the failure of the people themselves to exercise their democratic right of constructive criticism when they believe the government is pursuing a wrong course. If the church should fail, it would be because of the failure of its own members to live up to the standard of the Master, and its willingness to compromise instead with the subchristian standards of the world.

I Have a New Sense of the Possibilities of Christian Social Action

I know from many personal conferences with men and women of varying viewpoints, backgrounds, and political theories, that there is a sincere sense of personal responsibility in dealing with major decisions on the part of most members of Congress. Before we criticize Congressmen too freely, think of the average minister and church member and recall that he or she is quite often unwilling to speak out frankly (from the Christian viewpoint) on issues that confront our nation. It is easy enough to say that members of Congress ought to follow certain principles. Let us not forget that they are supposed to be the servants of the people. It is expected that they will be guided by your opinions and desires. Churchmen and women have the greatest responsibility and opportunity to direct social action for the benefit of all, and they can make it Christian in its direction, *if they will,* in the place where decisions are made affecting not only our American democracy but the world. If you cannot come in person, you can write a brief, thoughtful letter stating your views. Your letters *do* count! Many a Congressman would vote differently if he felt that his constituents were genuinely concerned. He may be getting terrific pressure from groups who may gain financial profit or pressure from his political party. Your letter, added to others, may be the cumulative and decisive factor in his final vote.

I Have a New Sense of Urgency

We live in the year Atom Bomb One. We may not be alive in A.B. 5 or A. B. 10. Harold Rugg said something like this, "There are moments in history when tomorrow is today—when the mammoth glacier of social trend taking movement down the valley of history can be diverted by men into the pathway of tomorrow." *Our moment,* pushed forward 500 years scientifically by the discovery of atomic energy, can be directed into the "pathway of tomorrow," either *competition* or *cooperation,* if we choose. America, with the largest navy, strongest air force, greatest industrial potential and economic resources and a stock pile of atom bombs which we have already publicized through our newspapers as large enough to destroy every industrial city in the world, sits on top of the world and does not know which path to take. Competition or cooperation? She cannot go in both directions at the same time. Yet she is trying to do this, for with one breath her leader is saying, "There is no problem, national or international, but that can be solved by applying the principles of the Sermon on the Mount." With the next breath, the attempt is made to establish compulsory peacetime military training (the same underlying philosophy that "might makes right" which Hitler taught his youth), the extension of the draft (admittedly peacetime conscription by subterfuge), and until recently changed, a military rather than civilian control of atomic energy. From personal observation I have become more and more aware of the attempts of the military to increase their areas of power until foreign policy, key posts formerly held by career diplomats, and the training of our youth are coming under their domination. It is a dangerous trend which should be stopped.

Come Down to Washnington and Help Us

Washington is a city of ideas, emotions, pressures and persons. Senators and Representatives are human beings. They represent high standards, low standards and mediocre standards. They are sympathetic, understanding, courageous, hungry for honest, forthright opinions on basic issues, and usually patient with the vast variety of persons and ideas that haunt the corridors and offices in a never-ending stream.

Here are some suggestions for visiting Congressmen:

1. Go to the office and seek an appointment with your two Senators (Senate Office Building) and Representative (House Office Building). Give him or his

(Continued on page 454)

FOR LAYMEN ONLY

The following correspondence is of such important significance, that we are inviting laymen to continue the discussion with Dr. L. Harold DeWolf, the professor in question. This editor believes that laymen are aware of a wide gap between what the ministers say and what laymen believe. If this question is of sufficient interest to open a frank discussion, Professor DeWolf has agreed to discuss all sincere questions that are sent in to our office. Dr. DeWolf is Professor of Systematic Theology at Boston University School of Theology. He has been a pastor, and is not only busy training ministers, but keeps in active touch with the entire church by working loyally in his own local church. We are indebted to him for his willingness to conduct this forum.

This discussion grew out of a series of lessons which Dr. DeWolf prepared for our Methodist Board of Education. The lessons were designed for adult church school groups and appeared in the March issue of *Adult Student*. Laymen found many things of stimulating interest, and one group became so interested in the matter that they prepared the following printed letters, which they distributed to all of the leaders of the Tennessee Conference of The Methodist Church.

Dear Fellow Methodist:

Pursuant to action of the Board of Stewards, First Methodist Church, Lawrenceburg, Tenn., we have been instructed to call your attention to an article by Kermit Eby, Director of Education and Research for the CIO, entitled "It Seems to Me," which appeared in the January-February-March issue of "Challenge." It is assumed that Mr. Eby is a propaganda representative of the CIO. Not only was this article published in "Challenge" but was referred to in our regular church literature as a "feature of the issue."

It is inconceivable that such prejudiced propaganda on a highly controversal issue should be permitted to find its way into any Methodist publication, whether presented as the opinion of the editors or as only the personal opinion of the writer. Just as church and state must be separated, so must political ideologies be divorced from the church.

For two thousand years the Christian Church has fought for social justice and Christian principles of living and has ever welcomed the support and aid of all persons and groups who earnestly believe in the teachings of Christ. If the CIO is officially concerned about the spiritual welfare of our people, as Mr. Eby states in his article, why has it not joined forces with the church in its war on evil, rather than suggesting that we join with the CIO.

We resent the implication that the church has failed throughout these centuries in its endeavor to instill the teachings of Christ into the fabric of society and that a recently founded political organization has discovered the answer to the spiritual problems of society. Christ taught us the dignity of the individual, and we can have a free society only when we have men free from sin, greed, and jealousy. Therefore, we reject as improper and inconsistent with the policy of The Methodist Church the invitation for us to join with the CIO political organization to help accomplish its objectives.

Feeling that the preservation of religious freedom is dependent directly upon maintaining a truly American democracy, we strongly urge that no political organization be given space in our publications.

We further abhor the taint of socialism and communism within certain elements of the ministry, the editorial division of official publications, the various conference boards, and the officialdom of the church. It is quite evident that a wide gap is developing between the thinking of a portion of the officials of our church and the masses of lay members. We feel that this has almost reached the proportions of a "trend," and that immediate remedial action is needed.

We further deplore the unfavorable publicity for our church, which is constantly coming through the secular press as a result of the attendance and participation at numerous radical meetings by members of various boards under their official titles. By such public appearances and participation in these meetings under official titles, these persons are accepted by the general public as representing the official views and sentiments of our church; thereby bringing severe and unfavorable criticism, both from within and without the church.

Furthermore, in regard to the racial problem; we feel that the editors of our church school literature and publications are not only failing in their present methods of trying to solve this problem, but are creating confusion, ill will, and disunity within the church. Unless early steps are taken to approach this problem in a more practical and realistic manner, our church will suffer irreparable harm.

We urge you, in the interest of our church, to face these issues squarely and, if you concur in our conclusions, to take whatever action you deem appropriate to insure the continuance of The Methodist Church as a bulwark against the efforts of groups who seek to bore from within and who would use the sacred organizations of our church for the aggrandizement of their own selfish ends.

L. M. Caperton
W. F. Alexander
H. H. Turpen
Committee

Footnote: This letter and the circulation thereof unanimously voted and approved by the Boards of Stewards, First Method Church, Lawrenceburg, Tenn., in regul meeting March 4, 1946.

Dear Fellow Methodist:

We would like to call your attention, fu ther, to pages 32 through 36 in the Mar issue of "Adult Student," in which L. Harc DeWolf uses our regular Church School l erature as a medium for advancing some c tremely radical theories. This article is ev more communistic, and its publication in o Church School literature more shocking, th the article by Mr. Eby referred to in o enclosed letter.

This series of lessons by Mr. DeWolf car to our attention after the enclosed letter w printed, and we feel that all Methodis should be informed of just what is happe ing to their church through the action ar influence of a radical element. We are deep disturbed and alarmed and feel that it is no time to stand up and be counted. We pr that enough members may join with us protest and take positive action to bring abo corrective measures before it is too late.

L. M. Caperton
W. F. Alexander
H. H. Turpen
Committ

Dr. DeWolf has sent the following rep to the Board of Stewards of First Churc Lawrenceburg, Tenn. *We invite our reade to send us their reactions soon, so that D DeWolf may give us further answers.*

Dear Fellow Methodists:

Thank you for having kindly sent me copy of the protest you are making again publication by "The Adult Student" of m lessons on "Grounds of Christian Belief an Action."

There are four things which you have don for which I should like to express my since appreciation:

First, you have been honorable and cand

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promptly sending me the copy to which ve already referred.

econd, you have been reading the official ature of the church. Some laymen don't.

hird, you have taken upon yourselves onsibility befitting lay officials of the ch, in expressing your views concerning policies of the church. In so doing you actively participating in the processes of ual stimulation and education upon which all depend for advance in Christian wis- n.

ourth, you have attacked the economic inter-racial issues directly and openly. a free and open exchange of views the wledge of the truth is advanced. We ld agree, I am sure, that such a goal is remely desirable.

this exchange, so promisingly begun, is e of maximum benefit, however, we need e as clear as possible in formulating the ise points at issue. I should appreciate ore specific indication as to which views ed in "The Adult Student" you meant to l as "communistic." I have often warmly osed views which self-declared commu- s regard as absolutely essential to com- nism. By a curious coincidence, before I eived your letter I had prepared to attack e first principles of communism again to- rrow, in a sermon on Luke 12:23. By mmunism I mean the system of philosophy l revolutionary planning taught by Karl rk, N. Lenin and their followers. But so ny different kinds of views have been led "communistic," "fascistic," "red," or actionary," that such words have lost any finite meaning excepting as defined by the er. I should therefore appreciate a clarifi- ion of your own meaning.

Do you not agree when I maintain ("Adult udent," March, 1946, p. 32) that the trend all western nations *has actually* been, re- ntly, away from extreme individualism ward more closely knit and centrally or- nized economic and political orders?

Do you favor an attempt now to elimi- te all the symptoms of this trend in the nited States, such as workmen's compensa- on, the T.V.A., public pensions for the aged, nployment service for veterans, and gov- nment action in labor disputes?

Do you not agree with me that the "one mendous question" now before us in the mestic politico-economic field is this: "Will e new community of tomorrow be a com- unity of free, self-disciplined men or a ign of tyranny" (p. 32)? Would you not ree with me that a communist "dictator- ip of the proletariat" or any other con- ntrated economic or political rule not sub- ct to the free ballot of a people having eedom of discussion would be a "reign of ranny"?

Do you disagree with my affirmation that a Christian "I must let no barriers of ationality or race alienate me from a other"? Or with the statement, "I must t no barrier of class alienate me from a other"? I thought that all of page 35 was simple statement and illustration of Colos- ans 3:11. If it is not, how do I err? If it , are the editors to be condemned for print- g such a biblical doctrine?

In summing up the whole discussion of economic problems I have stated, "Some norms are clearly applicable to each problem of change. Will the proposal aid in recon- ciling estranged classes? Will it tend to ex- alt motives of public service and minimize personal economic gain at the expense of others? Will it help give men pride in worthwhile work shared with their fellows? Will it widen opportunities for self-develop- ment? Honest efforts to answer such ques- tions should help in the making of each new decision" (p. 36). Do you disagree? In what respects?

Have you meant to label as "communistic" or "extremely radical" such cooperative in- stitutions as "the mutual insurance compa- nies, the cooperative banks, farmers' market- ing cooperatives, and cooperative hospitaliza- tion plans," which are commended on page 36?

Considering the great importance of inter- national accord at the present time, it is gratifying to note that you have carefully separated my plea for strong international organization from the passages which you have condemned. But are we to conclude that the church should promote international brotherhood while carefully refraining from promoting brotherhood between the different segments of our own national population?

It seems evident that neither the individual persons nor the institutions of our beloved country have yet become wholly Christian. It seems equally evident that great changes are actually under way right now, and that the fabric of our whole social order is in such a molten state that it is undetermined just what kind of social order will emerge. Do you not agree? Then do you believe that church people and the agencies of the churches ought to leave the control of pres- ent changes entirely to persons and agencies outside the churches without even so much as an attempt at critical examination of the present conflicting proposals in the light of Christian principles? If we do avoid these issues, we shall certainly be false to the ex- ample of the Old Testament prophets, the leaders of the early church, and the Protestant reformers. Shall we not also be inviting just such utter paganizing of the whole social order as occurred in Germany while the church there withdrew from all interests ex- cepting its own special "religious" mission narrowly conceived?

If we are to attempt the application of Christian principles to social problems there will still be "much room for honest difference of opinion as to the means of achieving Chris- tian ends in the economic sphere" (36). I hope that you will carry through the task which you have begun, by going on to tell what means you believe better suited to the Christian task than those of which I have written. Like every responsible Christian citizen, I am eager to learn more about these complex and urgent problems which we all face. I am sure that they will never be really solved until they are solved in the spirit of Christ. I am confident that as Christians you will agree. I shall be grateful for any help you can give in showing what the mind of Christ does mean in these areas of our com- mon earthly life.

A copy of this letter is being sent to the editors of the "Adult Student," and I will show a copy to anyone else who may express a desire to know what response I am mak- ing to your published protest. You are free, likewise, to show it to any interested persons. Any reply you wish to make to me will be held in confidence or released, as you may prefer.

Yours in Christian love,

L. Harold DeWolf

Launch a Drive

The trustees of the National College for Christian Workers, Kansas City, Mo., under the leadership of Mrs. Fred C. Reynolds of Baltimore, Md., have voted to obtain a fund of $300,200 for the erection of two new build- ings on the campus and the remodeling of the present three buildings.

A substantial sum, which will cover the entire cost for the erecting and equipping of a beautiful chapel, has been given by a friend of the school.

In addition the trustees have adopted a plan for the creation of a Neiderheiser Foun- dation in honor of Dr. Anna Neiderheiser, who was graduated from the school in 1902 and served as its president from 1902 to 1939.

The National College for Christian Work- ers, formerly the National Training School, announced in December a change in policy, awarding the bachelor of arts degree, begin- ning with the class of 1948.

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New Hampshire Conference

RAYMOND S. PROUDFOOT

The 117th Session of the New Hampshire Annual Conference was opened on Wednesday afternoon, May 1st, at .130, at Dover, N. H., by Bishop Lewis O. Hartman, resident in the area. It was the first time for twenty years that historic St. John's Church in that city had played host to the annual conference. The conference proceeded with its organization and elected the Rev. Fred E. Fox of Littleton as its secretary. Following the adoption of the official program as the Order of the Day, the sacrament of Holy Communion was administered by the bishop, assisted by the district superintendents and the host pastor, the Rev. J. Lester Hankins. The Rev. Edward H. Brewster of Nashua presided at the Memorial Service. Memoirs were read for Mrs. Jessie Hannah Warren, Mrs. Claude Adams, the Rev. William Weston, and Mrs. Jane E. Quimby.

At the resumption of the business meeting, greetings were extended by the Hon. F. Clyde Keefe, mayor of Dover; the Rev. Ralph S. Huffer, president of the Minister's Association, and Mr. James C. Lawless, president of the Merchant's Association. To these greetings the bishop made fitting response, congratulating the conference on its distinction of being the first of the 110 conferences in U. S. Methodism to reach its full quota in the Evangelistic Crusade for Christ. Reports of the superintendents were read, indicating gains in the field of evangelism, debt payments, salary increases, general financial standing of the churches. The Rev. Ray H. Cowen, superintendent of the Southern District, stated that federation is not the answer to the problem of weak churches, but that strong denominational cooperation is. He called attention to the need of study and development of a strong policy for rural churches. The Rev. Richard Kellogg, superintendent of the Northern District stressed the great need of training our youth for churchmanship. The conference adjourned to the church vestry for a fellowship supper presided over by Mr. Howard Mitchell, lay leader of St. John's Church.

Dr. G. Ray Jordon, professor of preaching at Emory University, lifted the conference to great heights on Wednesday, Thursday, and Friday evenings as the Conference Preacher.

Dr. James S. Chubb, of the General Board of Evangelism, was the speaker at the Chapel Hour on Thursday and Friday mornings.

The business session following the chapel hour on Wednesday morning brought forth the report of the Nominating Committee with the recommendation, adopted by the conference that annual nominations be placed on a rotating basis, beginning in 1947. The report of the Commission on World Peace urging "All people at home and in Washington to surrender to God's sovereignty rather than national sovereignty in international affairs," was adopted. The report of the Committee on Christian Social Relations presented a plan for minimum salaries, which was adopted. The plan calls for minimum salaries of $1500 for full time pastors and $1200 for student pastors. It was made clear that this was only a start in the right direction and the commission was asked to study the problem and bring in means for an increase in the minimum figure another year.

During the morning Dr. Charles E. Schofield, editor of Adult Publications of the Board of Education spoke. Others introduced were Dr. Yeaple, secretary of the newly formed New Hampshire Council of Churches and Religious Education; Congressman Chester Merrow of the First District of New Hampshire.

Dean Walter G. Muelder, of Boston University School of Theology, speaker at the Prophetic Hour each morning, said on Thursday, "We have come to a time when the world demands that we perish with it or redeem it. Only a philosophy of love can solve the unsolved problems of abstract justice."

Thursday afternoon was given over to the Conference W.S.C.S., which had as its speaker, Dr. James S. Chubb, who outlined a program of Evangelism and said that a movement of this nature must always reach the heights of Crusade. Reports of the Board of Education, Board of Missions, and Board of Temperance, were read at the business meeting of the afternoon. The Rev. Clarence Morrill, field agent for the New England Deaconess Hospital Campaign presented their cause.

Dr. Schofield was the speaker at the Educational Banquet on Thursday evening, where he stressed that "The tomorrow to which we all look forward will grow out of the today in which we all live. Tomorrow will appear as we see it with our faith. Tomorrow will be what we make it."

At the evening service Dr. Jordan spoke on the subject, "The Power of a Christian Imagination."

At the Friday morning business session $5,000 was voted to the Claremont church to help reduce its indebtedness, the money to come from income received by the Conference Board of Trustees for sale of abandoned churches. The church building at Fitzwilliam Depot is to be sold and the Methodist church will merge with the Congregational church at Auburn, and the building will be given to the same, according to conference action. A special session of conference will be held next October, one day of which will be given to consideration of the Reserve Pension Plan for the conference.

In the afternoon session it was voted to appoint a committee to study matter of wastage involved in reports sent out by various agencies of the church with a view toward memorializing the General Conference. The treasurer reported increased giving all along the line and the Conference Lay Leader, Frederick L. Hooper, gave an excellent report of the lay work of the conference.

On Saturday morning the statistician, Reuben S. Holthaus, reported increases in baptisms, membership, and church school atte dance. The Rev. J. Lester Hankins, host pa tor, was appointed statistician for next yea The following transfers into the conferen were announced:

W. Randolph Thornton, from the Ne England Conference
Guy Allen, from the New England Sout ern Conference
Curtis W. Smith, on trial, from the Detro Conference
Nelson E. Canfield, from the Maine Co ference
Lewis H. Moulton, from the Northern I diana Conference

Those transferred out were:

James M. Gage, to the New England Sout ern Conference
William R. Locke, to the Northeast Oh Conference
Charles F. Haigh, on trial, to the Missi sippi Conference
Harold B. Keir, to the New England Co ference
Newton H. Fritchley, on trial, to the Pitt burg Conference
Orville V. Warner, on trial, to the Centr Pennsylvania Conference

Received on Trial were:

Richard H. L. Vanaman, Wilbert H. Ca non, David E. Streyffeler, and Roland C Stahl, Jr.

Continued on trial for the second year were:

Robert C. Friend, Robert A. Burbank, an Milo Farmer

Admitted into full connection were:

Curtis W. Smith and George R. Nease

Bishop Alexander P. Shaw, resident in th Baltimore Area of the Central Conferenc spoke at the chapel hour and presided ove a portion of the morning session. This wa the first time in the history of the New Eng land conferences that a Negro bishop ha presided at an annual conference session.

In the afternoon Dr. Dutton S. Peterson o Odessa, N. Y., was the speaker for the la man's program and in the evening, the ed tor of ZIONS HERALD was the speaker at th service for youth.

Resident Bishop Lewis O. Hartman was th inspirational speaker for the conference Su day morning service. Sunday afternoon th following were ordained:

As Deacons—David E. Streyffeler, Wilbe H. Cannon, and Roland C. Stahl, Jr.
As Elder—Lewis H. Moulton

Vows were renewed and the orders of th following recognized as they were receive into the conference from other denomin tions:

Eldon A. Ramige from the Congregation Church
David C. Osborn from the United Chur of Canada

Bishop Shaw brought the final message an evening service, after which appointmen were read by Bishop Hartman, and the co ference was adjourned.

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SPECIAL APPOINTMENTS

With Annuity Claim

C. E. Adams, chaplain, U. S. Army.
R. G. Colby, chaplain, U. S. Army.
H. J. Foote, field agent, Preachers' Aid Society.
H. E. Mayo, chaplain, U. S. Naval Reserve.
D. H. McAninch, instructor, Dakota Wesleyan University.
O. M. Polhemus, chaplain, U. S. Army.
R. C. Sharp, chaplain, U. S. Navy.
G. R. Wolverton, Sabbatical Year.

Without Annuity Claim

D. C. Babcock, professor, University of New Hampshire.
J. E. Coons, president, Tilton Schools.
Earl Cranston, professor, Dartmouth College.
R. L. Hirtle, Division of Foreign Missions, Board of Missions and Church Extension.
Adolphus Linfield, professor, Boston University School of Theology.
E. W. Thompson, Division of Foreign Missions, Board of Missions and Church Extension.

In Supernumerary Relationship

B. L. Thompson.

DEACONESS APPOINTMENTS

Retired: Mary V. Granger, Edith L. Smith.

LEFT WITHOUT APPOINTMENT TO ATTEND SCHOOL

R. C. Friend.

Women Ask Compulsory Food Rationing

COLUMBUS, OHIO (RNS)—Compulsory rationing of food and curtailment of sugar and grain in alcoholic beverages was urged by the general assembly of the Woman's Society of Christian Service of The Methodist Church in a resolution adopted here.

The assembly also recommended immediate repeal of the Oriental Exclusion Act and abolition of the poll tax. Enactment of a Fair Employment Practices Act and promotion of civil rights laws in every community were asked.

Other resolutions sought removal of restrictions on mail to Korea and Japan, an early plebiscite to determine whether Puerto Rico should be granted independence, and enactment by Congress of a strong price control bill to stem inflation.

A firm stand was taken against peacetime military conscription. The delegates recommended that the Senate Military Affairs Committee request that the draft be ended by May 15th and that teen-age boys be eliminated immediately. Instead of the draft they urged that a "strong voluntary force" be recruited.

To increase the number of missionary personnel, the assembly suggested that every conference seek in the next year to recruit at least ten young people for the domestic and foreign fields.

Dr. Marshall Steel, pastor of Highland Park Methodist Church, Dallas, Tex., told the assembly that the church is a passive organization that is failing to meet dynamically the problems which it describes.

"During the war, churches exercised comforting and consoling ministries to congregations who often made great sacrifices," he declared. "I am now a bit frightful lest we follow this same path in this postwar world. Too many Christian congregations are like gentle, timid sheep being led by a docile shepherd beside still waters. During the war we were willing to sacrifice. Now we are becoming suspicious and fearful and jealous."

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Getting a Kick out of Life

William L. Stidger

Out of a Twenty-Five Year "Student Pastorate"

Twenty-five years ago, Joe Imler, as we preachers know him, was a student in Boston University School of Theology, and he took a little student charge in Belmont, Mass., where a small group of about sixty people were then meeting in the Masonic Hall because they didn't even have a church.

I often hear present day student preachers in our seminaries complaining about the few opportunities that New England Methodism offers them for a permanent ministry. I also hear them complaining about their small churches, the few people who are leaders in those churches, and the lack of vision the churches have. My guess is that, in his student charge at Belmont 25 years ago, Joe did little complaining about the lack of opportunity, equipment and leadership. He went to work and created all three of these with a grin on his friendly face, a shout in his heart, and delight at having something to do. In any case, Joe has stayed in that "student charge" for a quarter of a century. They have built as beautiful a church as Methodism knows in New England; the membership has grown from the original sixty to about 1400 people; the Sunday school has grown to more than 700; and they have raised a total of close to half a million dollars for their local building, while they have given nearly $50,000 to outside benevolent enterprises.

Joe Imler

I have grown old in the Methodist ministry and have served from San Francisco to Boston in many capacities, and I think I know our beloved church. One thing these years have taught me and that is, that long ministries are best. When a man lives and labors with a group of people until he begins to baptize the babies of young people whom he has baptized when *they* were babies, then he is beginning to get into the very roots of their lives and of the community. I have watched such long ministries as Mert Rice's thirty-eight years at Metropolitan Church in Detroit, and of Ralph Sockman in Christ Church, New York (he began also as a student pastor), and it is my conclusion that long ministries are the richest ministries. I have watched Joe Imler through all these years with respect and admiration. He took a "student church" and made it an opportunity. He dreamed a dream and brought it to pass.

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The Homemaker's Corner

Mrs. Harry A. Burnham

A South Carolina Story

A few weeks ago Dr. Stidger mentioned Archibald Rutledge in his column "Getting a Kick out of Life" in Zions Herald. The name of Dr. Rutledge was sufficient to start a train of happy memories in my mind. One of the stories that Dr. Rutledge told me has to do with the impression made on children's minds by events which occurred when they were so young that they may have no clear recollection of them.

This is the yarn as Dr. Rutledge tells it, with a twinkle in his eye: When he was born, in the old plantation house, Hampton Hall, on the Santee, in South Carolina, deer used to roam around the big yard. One old buck was a great pet of the family and would sometimes climb the steps to the porch and look in at the windows.

One day Mrs. Rutledge,—of Dr. Rutledge's book, "My Colonel and His Lady,"—put her little Archie in his carriage on the front porch for his nap. After an hour or so she thought that she had better see if he was all right. As she stepped onto the porch she was horrified to see her baby dangling in mid-air on the horns of the old buck, who had evidently been investigating the strange person in the carriage, and had caught the child's garments on his horns.

With some difficulty Archie was rescued, none the worse for his air ride, and apparently much delighted.

Now that Dr. Rutledge has become one of our finest writers of nature essays and Poet Laureate of South Carolina, he claims that the old buck whispered in his ear, that morning, some nature secrets which he has been incorporating in his essays ever since.

For sheer joy and calmness of spirit read some of his books of poetry or such others as the one mentioned, or "My Home on the River" or "South of Richmond" and several others.

On a Wide Circuit

W. W. Reid

China's Leaders-to-be

Before China's eight-year struggle with Japan, the great student body of China's schools—through the centuries revealed by the populace—was the most fertile field in the nation for the spread of the Christian gospel. This was true not only in the mission founded schools, but in many government institutions.

During the war years, it is reported by Dr. Frank T. Cartwright, recently returned from studies of China's present situation, there was a serious deterioration in the evangelistic atmosphere in all schools. In Free China this was largely because the heavy curriculum and the struggle for existence reduced expressional activity to a minimum; in Occupied China it was largely due to fear of the Japanese. In both areas, however, he reports "a strong current of progressive and even radical thinking" among the students.

Says the Rev. K. H. Ting, student secretary of the Y.M.C.A. in Shanghai:

"Throughout the years the youth remained very quiet. Arrests have been many upon the charge of subversive activities and those arrests were dealt with in unimaginably cruel and inhuman ways. Many who survived found themselves permanently mutilated in physique. . . .

"No magazine or newspaper was allowed to assume a neutral attitude. All publications were about Sino-Japanese cooperation or sensual debauchery of a very foul kind. The policy was definitely to 'soften' the spirit of the youth. Only towards the end of the period two or three weeklies were published which discussed the desirability of withdrawing Japanese armies from south and central China and the question of democracy.

"Owing to difficult livelihood and general political reaction, religious and other extra-curricular activities were neglected to a most lamentable degree. . . . The attitude of the teachers and school authorities towards extra-curricular activities was one of discouragement and suppression. Teachers had very little contact with students outside of the classes. . . . The amount of religious work done by the Christian school authorities was pitiably little.

"Church youth groups were inactive. Insofar as they were active they were very much detached from any real issues of life. There is no moral, intellectual or religious seriousness. In a world of suffering where the people were in their life-and-death struggle, church youth groups were very insensitive to the real trends of their situation. They were still securely shut in, undisturbed by the environment."

Dr. Cartwright is urging mission boards to send to China new missionaries to help build Christian life and morale among students; to train more Chinese as Christian teachers and pastors; and to send definitely Christian men and women in response to China's request for supervisors of English teaching in government schools.

ducation for Democracy

Dr. John J. Mahoney, *Director,*
ard-Boston University Extension Courses

e unfinished work before us, the living, at of perpetuating and improving the ings of that democracy which some sands of Americans have died to defend o World Wars.

long last the general public is becoming e that our schools and colleges must ad- themselves to the task of *educating for ocracy* much more purposefully and real- lly than has been the case hitherto. With blic awake to the need, we shall soon to grips with this business of educating democracy, for citizenship, for civic com- ncy. But we have a long way to go.

ne kind—or field—of education that aims develop those understandings, attitudes behaviors that make for better living to- er in the democratic way is our infant ational industry. To organize and put operation a program of teachings and ities specifically designed to attain that is the educator's unfinished work—*im- ant work.* For—let it be said pointedly— ite all the education in our schools and ges, how to live together well and in the ocratic way is the one lesson that the erican people have least learned.

e must attempt to make clear what edu- on for democracy, or civic education, in- es and involves. It outlines a program chool work that aims very definitely at elimination of those shortages that mark mar our attempt to make democracy tion in every life relationship—political, al and economic. Reduced to specific ns, that means a program of teachings activities that aim to produce an ade- te understanding of and a whole-hearted giance to the democratic way of life; a n interest in things political; the applica- of more intelligence in the conduct of tical affairs; better political leadership; a zenry that is more law-abiding; intergroup derstanding, respect and good-will; the ity and the disposition to manage our nomic order for the benefit of all; and and all important, a translation of the hings of religion into civic behavior.

Money in the Minorities

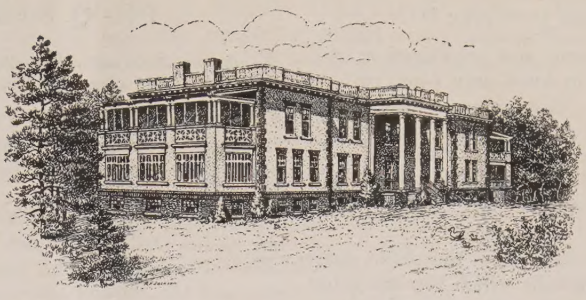
(Continued from page 441)

at are describable as majority measures. A ssure group, whether of a minority or an nomic unit—labor, farmers, veterans, busi- s, etc.,—drives through Congress with re force and speed than does the more or unorganized and inarticulate majority ssure. Whether minority ego will be over- banded by sudden popularity and official rting is to be demonstrated in the future. There is one aspect of minority pressure t already is evident. It is the revival of i-minority emotions. The more active the norities are—and the more violent some their members become in demanding at they deem their rights—the more wide- ead will become the anti-minority reac- n. The Ku Klux Klan is an extreme form of this reaction to minority pressures. Compulsory social relations, orders and laws and bills in Congress or state legislatures have aroused opposition toward minorities.

The leaders of minorities would be well advised to tone down immoderate crusaders in their own behalf. As for the ardent political backing the minorities now have by office seekers, or office holders, the minorities should understand that the moment any movement of formidable proportions arose in this nation against the minorities, or any one of the minorities, the politicians, office holders, and candidates immediately would desert the minorities for what appeared to them to be a new winning side. No other reliance is so undependable as reliance upon politicians, office holders, and candidates, whose temperature rises or falls according to ballot-box results.

An orderly, temperate growth of toleration in America is discernible. The majority is overcoming largely many of its prejudices, so-called; for it must be understood that to the majority they are convictions, not prejudices.

The constant feeding to minorities of highly seasoned charges of unfairness by the majority produces hot-heads among the minorities who may precipitate civil disturbances of a painful nature, with ultimately more loss to the minorities than to the majority. To hold the ground already won for toleration tactically calls for an intermission in aggressive minority action to let taut nerves relax, to reduce high tempers, and to give sincere friends of the minorities in the majority proof that fellowship with the minorities is genuinely and desirably achievable.



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Democracy in Action

(Continued from page 447)

secretary your name and organization, and tell him you are in town only (one, two, or ? days). If he is busy, offer to wait or return when he is free. If he is attending a session of Congress, you may want to send him a card (by Page) asking him to see you for several minutes outside the Senate or House Chamber.

2. Make sure you have the basic facts about the issues or bills which you are going to discuss. Take with you copies of any actions on these issues that you may have from church, educational, labor or farm groups.

3. If you go in small groups select a leader of your delegation to be your spokesman.

4. Present your views in a brief, friendly way to your Congressman, and ask his stand on these questions.

5. Try to get some commitment from him on the issue. The main question is how a Congressman is going to vote, but in addition, there are other important ways a Congressman can help a cause. If you find he shares your views, you may want to—

inquire whether or not he has made any speeches about the issue. If he has, ask for a copy of the speech.

ask him to speak in Congress and to his colleagues.

Ask him to write an article for your denominational, or other organizational paper or magazine.

ask him to put the resolution of your organization in the Congressional Record.

tell him you plan to keep in touch with him on this legislation.

6. If a number are working on a specific issue, it is valuable to keep a card file recording attitudes, which may be checked from time to time when more than one group visits the same Congressman. Seeds of ideas are planted and they grow! Successive and well timed visits stimulate changes in attitudes and have been known to be decisive when the critical moment comes on the floor.

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Expediency: to What End?

John Q. Schisler

Executive Secretary, Division of the Local Church of the General Board of Education

Was the provision in the *Plan of Union* for a Negro jurisdiction an expediency? Such seems to be the belief of the editor of ZIONS HERALD.

Mr. Bucke recently published a letter from one of his readers in which he was asked a series of questions. The reader's sixth question and Mr. Bucke's answer follow:

"Is it worth while to carp constantly at the working arrangement whereby a large colored section of the church is included in a geographical jurisdiction, till time and wisdom suggest a better way to enjoy an entirely united Methodism?"

To which Mr. Bucke replied:

"Yes, it is worth while. Time and wisdom apparently have not cured our expediency."

His statement, together with others being frequently made by distinguished Methodist leaders, seems to question the wisdom of one of the basic provisions in the *Plan of Union* of the three Methodist churches. If I understand these statements they mean, among other things, that Negroes ought to be taken into the membership of white Methodist conferences and of white local churches. These statements are not being made by irresponsible persons whose opinions carry no weight. They are leaders in our church and their words are worthy of being taken with the greatest seriousness. In the light of this fact it is pertinent to ask how these persons reconcile these statements with the *Plan of Union?*

The *Plan of Union* provides that The Methodist Church is an interracial church on the national level, but that it is frankly not interracial on the jurisdictional, the annual conference and the local church levels except in certain parts of the country which were excepted from this provision in the *Plan of Union* itself.

It is my judgment that without some such provision, unification would not have been adopted by the annual conferences in the South. The Southern conferences voted for the plan because it was recommended by the Joint Commission on Church Union in whose integrity and sincerity of purpose these conferences had the utmost confidence. Furthermore, they voted for it on the assumption that it was understood and approved by the Northern conferences when they voted favorably upon it. Were they mistaken?

Many persons have been deeply disturbed by the frequent references to this plan as "Jim Crowism" and as an "expediency." They ask, "Expediency, for what purpose? To get the South into the union and then repudiate one of its basic provisions?" This is a pertinent question that calls for an answer.

I do not believe that the people in the Southern conferences desire to interfere or retard annual conferences and local churches in other jurisdictions in receiving Negroes into their membership, whatever they may think of that procedure. I do believe that the local churches and annual conferences in the South are not ready for this and that efforts to push them into it will lead to suspicion and c fusion, if not resentment.

Furthermore, I believe there is much commend the provision in the *Plan of Uni* which makes it possible for Negroes to wo together in their own jurisdiction and nual conferences and local churches in development of a program which meets th peculiar needs and which enables them develop a leadership of their own, while the same time they have such assistance they may need and desire from all the ge eral agencies of the church on the same ba that such assistance is made available to other jurisdictions.

Union Label

WASHINGTON, D. C. (RNS)—An asserti that workers will not read church papers the latter do not bear the printing uni label was made before the Associated Chur Press convention by Nelson Cruikshank, rector of social insurance activities of t AFL.

Both Cruikshank and Kermit Eby, educ tional director of the CIO, criticized reli ious journals for failing to deal with lab issues.

"I have yet to see an article in a churc paper interpreting the spiritual issues ar sacrificial devotion involved in a labor stru gle," Cruikshank stated.

Eby called upon religious publications "exercise moral judgment" on labor issue He said it is a "profound responsibility of t church press to interpret matters of intere to the worker."

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Discerning the Signs of the Times. Rei hold Niebuhr. Charles Scribner's Sons: Ne York. Price, $2.50.

The Life of Joseph Visualized. Edited Dorothy Fay Foster. Artist, Wm. E. F Standard. Publishing Co.: Cincinnati, Oh Price, 35 cents.

The Peace That is Left. Emile Cammaer Harper and Bros.: New York. Price, $2.

The Alph-bet Story Book. Deborah Pess Jewish Publication Society of America. Pri $1.50.

Harp and Psaltery. Frank P. Fletch Sugar Ball Press: Concord, N. H. Price, $1.

Let's Give Our Ministers a Chance

(Continued from page 440)

alary on self-improvement, may have at most $30 a month, provided he invests amount in books. But the man who re-es less than a $100 a month can't afford pend ten per cent on self-improvement. n a $25 book budget the man might get ast eight books during the year. At least e such system would prevent a kind of tal peonage among our Methodist minis-

is not too much to claim that a minister knows Dante, Shakespeare, and Milton, can quote substantial parts of Tenny-s "In Memoriam," will be the better cher by virtue of his ability. With all emphasis on social religion, a minister ht well be acquainted with "Grapes of ath." "The Keys of the Kingdom" and e Robe" will make him a more agreeable versationalist, if not a better preacher. Latourette's "Expansion of Christianity," William Warren Sweet's "Religion in onial America" and Dr. Rall's "Christian-are *musts*.

n't it a question of whether we want our isters to grow in service, or whether we er they stagnate? No, I do not minimize spiritual element. Nor the effect of yer. Nor God's special blessings. But h audiences becoming more literate, with th who are reading, the minister cannot ect to lead without mental growth as well spiritual. My experience with Methodist isters is such that I think they have the h all right, and what they lack we can vide, if we will.

Deaconess Marches On

Clarence A. Morrill

It is with a great deal of anticipation that the personnel managing the New England Deaconess Hospital Campaign Fund are looking forward to Sunday, May the 12th, as a day that will make history in the of not only the New England Conference the Deaconess Hospital, for that is the that has been designated by the bishop the New England Annual Conference inet and hospital authorities as the day on which a great drive for subscriptions ll "go over the top" for our conference.

The asking from the New England An-al Conference is approximately $125,000. is sum is about one-half the asking of the usade quota for the same conference. Not arge number of churches have fulfilled this ligation. Hence, great importance is placed on the response of our people to this most orthy cause. It will be an opportune mo-ent for every pastor to present this matter his people because of the warm sentiments at are attached to the day. There are many ethodists throughout our conference that uld be glad to make a gift in memory of, in honor of their mother, for this day ngs to our minds the tender ministrations of love and care and healing. These ministrations were also the next to the mind of our Lord and because of this association there is not one person that would not want to be exceedingly generous in maintaining and expanding this our great Methodist institution that it might enlarge its program of love and care and healing.

Be certain that on this day you make the strongest appeal that is in your mind and heart for this most compassionate work.

Many of our smaller churches are bending every effort to meet the one-half the Crusade quota. Many of them are writing the matter into their budgets to be paid over three years or longer. Such a method is acceptable to the hospital. Let every pastor throughout the conference make also his personal subscription, and encourage the W.S.C.S. of his church to make a memorial subscription.

Our task is a large one, but the Methodists are always capable of meeting large responsibilities. Let us then, on this day, bring renewed courage and hope to suffering thousands that are waiting for entrance into this institution by putting the Methodist quota well "over the top."

THAT THE CHURCH MAY BE WITHOUT BLAME
in providing adequately for its aged preachers and preachers' widows

YOU WHO HAVE BEEN HELPED BY OUR MINISTERS
can now help establish our new actuarially sound Pension Fund Plan by cash gift or yearly pledge. It can be a memorial for a Loved One.

Communicate with our Executive Secretary.

Make Checks Payable to PREACHERS' AID SOCIETY
In making your Will or Estate Note use the full legal name,

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

Bishop Holt Predicts World Church

DALLAS, TEX. (RNS)—Somewhere in the future is a world church in which Christians of all faiths will be united, Methodist Bishop Ivan Lee Holt of St. Louis declared here.

"I don't know how it will come about, but the need is so obvious that it cannot be helped," he asserted. The world church which Bishop Holt envisions will unify Protestants and Catholics. "Not in my time or in the immediate future will we see a working world church, but in some distant future, it will come, it must," he declared.

Bishop Holt, who is president of the Ecumenical Methodist Council, pointed out that there are 92 Protestant and Orthodox denominations bound together in the World Council of Churches, but to which Roman Catholics are not affiliated, and said that his dream is one in which all bodies will be united into one.

The Bishop shortly will fly to England to help plan the next world conference of Methodists, which probably will convene in Oxford in 1947 or 1948.

150th New England Conference

Wesley Methodist Church, Springfield, Mass.

Wednesday, May 15—10 a.m. and 2 p.m. Board of Ministerial Training. 2 p.m., Committee on Accepted Supplies. 4.30 p.m., Meeting of Bishop Lewis O. Hartman with cabinet and others concerning conference relations. 5.30 p.m., Friars Club banquet at Kimball Hotel. 7.45 p.m., Opening session, followed by Memorial-Communion service.

Thursday May 16—8.30 a.m. Welcome by Mayor Daniel B. Brunton. 9 a.m., Business. 10.45 a.m., Board of Education. 11.50 a.m., Bishop's hour. 12.45 p.m., Veterans of Cross luncheon. 1.30 p.m., Standing committee meetings. 2.30 p.m., Business. 3.45 p.m., Anniversary service of the Board of Evangelism with address by Dr. John W. Rustin. 8 p.m., Pageant regarding 150th anniversary of the conference—"A Tree Grows in New England."

Friday, May 17—8.30 a.m. Business. 9.30 a.m., Committee on Nominations. 10 a.m., Board of Conference Claimants. 11.50 a.m., Anniversary of the Board of Missions with address by Bishop Ralph A. Ward. 12.45 p.m., Social service luncheon. 1.30 p.m., Standing committee meetings. 2.30 p.m., Business. 3.45 p.m., Inspirational hour with Dr. Henry Smith Leiper as speaker. 5.30 p.m., Boston University banquet. 8 p.m., Laymen's night, with Dr. Leiper speaking.

Saturday, May 18—8.30 a.m. Business. 9.30 a.m., Recognition for Retired Ministers. 10 a.m., Woman's Society of Christian Service. 10.30 a.m., Board of Ministerial Service. 10.50 a.m., Reception of class, with address by Bishop Hartman. 12.45 p.m., Women's luncheon. 12.45 p.m., Luncheon for Bureau of Conference Sessions. 2 p.m., Woman's Society meeting with address by Mrs. J. D. Bragg. 3.30 p.m., Annual meeting of Youth Fellowship. 6 p.m., Dinner for ministers' wives and daughters. 6.30 p.m., Youth banquet. 7.45 p.m., Youth service, with address by Dr. Allen E. Claxton.

Sunday, May 19—8.30 a.m. Youth morning watch. 9 a.m., Love Feast led by the Rev. C. C. P. Hiller. 10.30 a.m., Morning worship, with Bishop Lewis O. Hartman preaching. 3 p.m., Ordination service, Life work consecration, followed by reading of Appointments.

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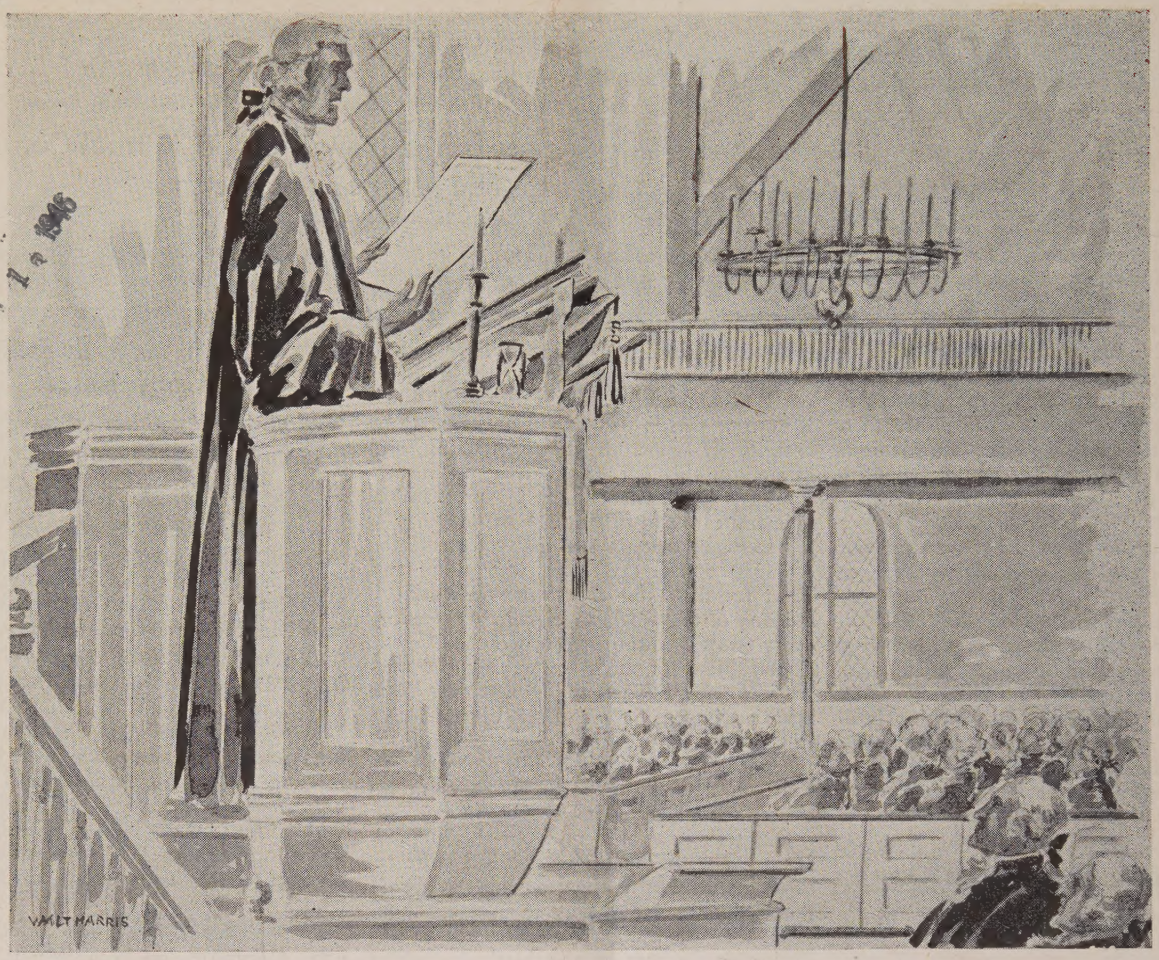

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